A FEW GOOD MEN: IDENTIFYING AND TRAINING MEN TO SERVE IN LEADERSHIP ROLES

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ABSTRACT

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The context of this project was The Lighthouse on the Pike Church, located in District Heights, Maryland. The problem was that the context lacks a formal leadership development model for training men for leadership roles. The hypothesis was that if a group of men was selected to participate in a leadership development seminar, then they would be equipped with the necessary tools to serve as leaders. The selected group was led through a six-week training program. The methodology used in this project was qualitative, and multiple sources were used in order to evaluate the participants' progress.

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I give honor to God the Father and Christ Jesus, the Savior of my life. Without him, this project would not be possible. I want to extend my thanks to the faculty and staff of United Theological Seminary for your support and commitment in this academic process.

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To the best fellowship and brightest scholars at United, the Pointer, Brown, and Goodman Fellows, the memories shared will forever be stitched in my heart. I will miss our time together; R.I.P. Derrick T. Jones.

To my church, The Lighthouse on the Pike Church, thank you all for your support and patience with me during this process. Now that it is over, let's continue to do the work of the ministry.

To my mom, all I can say is thank you! Thank you! Thank you! I cannot forget my best friend Ziggy. Lastly, to my wife, there are not enough words to express my love and gratitude. You have been with me every step of the way, thank you, TaTa'. The completion of this project is surreal; I am just a kid from Maywood!

DEDICATION

I dedicate this work to my father, the late Gregory B. Wardlow, Sr., though nobody knew you were gone and may have forgotten you were here, I will keep our name alive!

INTRODUCTION

The church (universally and locally) has always depended on biblically grounded faithful individuals to shepherd God's people. Throughout scripture, God has repeatedly raised men who walked in integrity, sought him for wisdom, and led with courage. Yet in many modern church contexts, there is a shortage of biblically qualified men. The Lighthouse on the Pike (TLOTP) faces this challenge. This deficiency has hindered sustainable ministry expansion.

This project aims to address that need by developing and implementing a leadership development model to identify and train men to serve in leadership roles at TLOTP. It is shaped by biblical theology, historical witness, pastoral theology, and interdisciplinary insights. The goal is not simply to put policy in place, but to create a culture that nurtures a sustainable environment and possibly trains men to understand their calling and embrace the concept of servant leadership. For churches, do not simply drift into a strong leadership model; it must be intentional. Therefore, this project included male participants, guided discussions, and pre- and post-questionnaires that were designed to measure understanding and leadership readiness. Over a six-week training, the men were challenged to grow in character, study scripture, and be an example. This introduction serves as a pillar for this project, explaining its context and foundational underpinnings.

This introduction provides a brief explanation of each chapter in this document. This project will provide a theological rationale, practical insight, and academic support. I also believe this project will help me develop a leadership model at TLOTP.

Chapter One, Ministry Focus, describes the church's context, including surrounding demographics and its 135-year history. This chapter draws a clear line from the church's origin to its current standing. Chapter Two: Biblical Foundations explores Exodus 18:21-22, highlighting the importance of selecting capable and trustworthy leaders. Therefore, drawing connections between scriptural mandates and practical application.

Chapter Three: Historical Foundations explores the historical development of church leadership through the person of Bishop Allen Payne, the sixth bishop of the African Methodist Episcopal Church. Payne's leadership model is directly applicable to this project's context because he combined rigorous education with spiritual development, setting a standard for how we train leaders. This foundation supports our goals and other modern ministries.

Chapter Four, Theological Foundations, covers biblical and practical theology. Biblical theology traces the redemptive thread of leadership throughout Scripture, while practical theology translates these principles into real-life application within the church. Chapter Five, Interdisciplinary Foundations, discusses the United States Marine Corps (USMC), Leadership Development Theory. This theory, the USMC's Rule of Three, ensures structure and accountability at all levels. With this strategy, teams are divided into squads, each made up of three teams, and three squads make a platoon, enabling manageable leadership and clear delegation. This mirrors Jethro's structure in

Exodus chapter eighteen and provides a scalable model for church leadership—balancing delegation and oversight.

Chapter Six: Project Analysis details the methodology, implementation, and the summary of learning. This chapter shows the relationship of all the chapters and what was implemented in the context. This project is a culmination of learning from all six chapters. What began as academic research evolved into a practical strategy. Thus, creating a pathway towards long-term sustainability. The implementation consisted of a six-week leadership training seminar designed to train the men of TOLTP for leadership roles. The intended purpose is to apply the principle in a way that would be beneficial within the context. The project integrated scripture, history, theology, and practice into a single coherent leadership development model. This project demonstrates that academic research, spiritual guidance, and intentional application can lead to transformation.

Because of this project, TLOTP now has a framework that promotes shared responsibility for future leaders. This project is confirmation that leadership development is essential to the mission of the church. It is an incentive for pastors to invest in capable men who will serve faithfully, mirroring Jethro's advice to Moses, who was admonished to share the laborious burden of ministry with others.

This experience has empowered the men of TLOTP, including me, as both researchers and pastors. I hope this project will have a long-lasting effect within the ministry, ensuring that biblically grounded, well-equipped men will always lead TLOTP.

CHAPTER ONE

MINISTRY FOCUS

Introduction

In 1890, a community needed a church, and a group within that community decided to do something about it (Important note: Bradburn Memorial began as and remained predominantly a white congregation for most of its existence). Therefore, they began meeting in a house on 14th L Street, where services were conducted by Mr. Andrew Steele, a local exhorter of the Baltimore Conference of the Methodist Episcopal Church. Mr. Steele continued to conduct services from 1890 until 1893, when Reverend John Dorrit Bradburn became the first ordained pastor. In October of 1893, John Dorrit Bradburn, a cabinet maker and member of Company D, 2nd Battalion District of Columbia Infantry, was elected as the first pastor of what had come to be known as the K Street Church. The church obtained its name after its first property became available at 1341 K Street S.E., Washington, D.C., and was later renamed Bradburn Memorial Methodist Church in honor of John Dorrit Bradburn after his death in 1899. The property was made available to the K Street Church during John's tenure as pastor by Mr. Isaac Lyon, a former First Lieutenant in the Signal Corps of the Union Army. However, there was a misunderstanding regarding the land agreement. The church believed that the land was being donated as long as it was used for ministry; however, that was not the case. On May 25, 1919, the church received a letter from Mr. Lyon stating that the property was

leased to the church backdated to June 13, 1893, for the sum of 12¢ per year, which had not been paid! Immediately, the church paid the past due amount of $3.24, and in 1924, they purchased the land from Mr. Lyon for the sum of $1,000.

For over thirty years, the church remained a loyal member of the Methodist Conference but withdrew after a disagreement with the District Superintendent. Since then, Bradburn has operated according to its original plan to serve God and the community. In January 1931, the church was incorporated and renamed Bradburn Memorial Independent Methodist Church. However, following the withdrawal from the Methodist Conference, a split occurred in the church, resulting in a loss of members and the pastor. For the next fourteen years, the church went without a steady pastor, which caused fluctuating membership numbers. In 1939, James Glascoe was called to temporarily serve as pastor. Glascoe had been the Sunday School superintendent for several years, and later that year, he was elected as pastor. Reverend Glascoe worked diligently in his role, and with the Lord's help, the church flourished. In 1945, a fellowship hall was constructed next to the church. The cost of the project was $17,000 and was raised entirely by the conversation, thus being paid off in five years.

In 1950, the church decided to relocate to the suburbs of nearby Maryland because a large percentage of its congregation was already moving there due to the "changing neighborhood" resulting from desegregation. Thus, the church voted to relocate. In 1953, a piece of property was located and purchased at 6800 Marlboro Pike in District Heights, Maryland (the address was later changed to 5904 Marlboro Pike). Construction of the new location commenced, and the first service was held on Easter, April 21, 1957. The church was completed and dedicated on March 30, 1958. In

December 1972, additional ground was broken to add an educational wing to the church, necessitated by overcrowding in the Sunday School. In 1982, the congregation decided to purchase the property next door, a three-acre tract that a family made available to the church for $90,000. The purchase was paid off in ten years. In 1987, the congregation voted to change its name to Bradburn Memorial Bible Church. However, as the children of these families became adults and began moving to other counties, the neighborhoods changed again, leading to a significant decline in membership over the next thirty years. The very next year, the congregation voted in its twenty-sixth pastor, Paul Dennis, who served Bradburn Memorial Bible Church for the next thirty-one years, making him the church's longest-serving pastor, before retiring on January 27, 2019.

In 2018, the board members of Bradburn Memorial Bible Church decided to hire a co-pastor to help rebuild the church. At that time, the congregation had dwindled to about ten elderly white members. Therefore, in May of that year, the board hired Elder Gregory B. Wardlow Jr. as its new co-pastor, alongside Paul Dennis, to help revitalize the ministry in a community that had changed before their eyes over the last fifty years. Later that year, Pastor Paul announced that he would retire at the beginning of the new year, and the board decided that Pastor Greg would become the new senior pastor. I would be the church's twenty-eighth pastor and the first black pastor in its history. However, when the time came for Pastor Paul to retire, the elderly white members left as well, leaving the church with only six members who had joined since I became co-pastor. Immediately, without any real guidance on what to do next, I began canvassing the community and recruiting some friends. The church was experiencing some growth. Unfortunately, one year later, the COVID-19 pandemic struck, causing all operations to shut down.

The COVID-19 shutdown initially seemed like a problem for the church (and it was, in a sense); however, it soon revealed a silver lining. With the church and the rest of the world shutting down, things slowed down, giving me the time needed to (again) figure things out. Even though I had served under former pastors for approximately eighteen years, the one thing I did not want to admit was that I had not been properly prepared for the task at hand. All three of my former pastors had told me that I would someday pastor, and I spent a lot of time around them. However, I honestly cannot say that I ever received any real guidance on becoming what they said I would be. Thinking back to the tasks they had me do, I always had to figure them out; there was never any real instruction until I did something they did not like, especially regarding preaching. Therefore, I began to mimic what I saw them do or imitate other pastors I liked. Even though I have now found my own voice, I always felt, and still feel to some extent, that something is missing: a mentor.

Context

In 1890, a community needed a church, prompting a group to take action. That community started as the K Street Church, later evolving into Bradburn Memorial Methodist Church, then Bradburn Memorial Bible Church, and is now known as The Lighthouse on the Pike. The mission today remains the same as it was at the beginning; the current community of District Heights is in need of a church. Like its name, the context of the Lighthouse on the Pike has experienced many changes. Over its 134 years, this context has had twenty-seven pastors (myself included), resulting in an average pastor tenure of just under five years. Similarly, membership has fluctuated over the

years. Three major shifts have contributed to the current context. The first is that in 1931, the church left the Methodist Conference. In 1950, the church made a decision to move from its location in Washington, D.C. to the suburbs of Maryland due to the fact that a large percentage of its congregation had moved to the suburbs because of the "changing of the neighborhood," a result of desegregation. In 1987, the church began to experience another exodus because the congregation began to move to other counties, as a result of white flight (blacks moving into an area and whites moving out).

Paul Dennis served as the longest-serving pastor of Bradburn Memorial Bible Church for thirty-one years. However, during Pastor Paul's tenure, the church experienced its greatest decline, for which he was not at fault (per se). Many of the older members had begun to pass away, and their children were selling their homes to move to surrounding counties as black families moved into the area (a phenomenon referred to as white flight). Over the next thirty years, this presented a clear and present danger: the church was dying. It had become a silo unto itself, blind to the slow erosion happening around it. The community was changing and growing, while the few remaining members continued to age and pass away. I do not understand why nothing was done about it. I can only partially assume there was no guidance on what to do. There were no plans for growth, no leadership changes that reflected the new community, no mentoring for someone new to take the reins, and no one new to mentor. The church seemed to be approaching the inevitable: death. However, God had a different plan.

Ministry Journey

I got saved at the age of twenty-six, and my pastor was my then-girlfriend's father. Church references will be referred to as Church #1 and Church #2 for clarity. It was not long after I began attending that a guest preacher prophesied that I would one day be a pastor. Inwardly, I laughed and thought to myself, "Yeah, right," because I had no intention of being anyone's pastor, and honestly, I was not entirely sold on this whole "church" thing. However, I never forgot what she said. Fast forward, and the ministry eventually became serious for me. I began attending regularly on Sundays and did not miss a single Bible study. At one point, I started sneaking into the back of the minister training classes. They always knew I was there, but no one ever asked me to leave. I remember being told that I was the new Sunday School teacher and that I needed to talk to the minister who was currently teaching (I think he was leaving the church or something). He handed me a book he was using, one of those discussion books that begins with a scripture, and that was it; once again, I was left to figure something out on my own.

I began teaching Sunday School with no idea what I was doing. I laugh now, but those were some tough times. However, I did not want to seem incompetent, so I pushed through it. The issue for me was that the book contained someone else's words, and in some cases, I did not agree with what was written (I had some working knowledge of the Bible at this point). So, I started reacting my own lessons; in retrospect, this proved very advantageous for me. I soon learned to rely on my own study, develop my own voice, and gain confidence.

After teaching Sunday School for some time, I received another surprise; I was informed that I was preaching an afternoon service in two weeks. Again, there were no real instructions besides, “Let the Lord use you!” This would prove to be an ongoing trend for the rest of my ministerial journey (not the best practice for ministerial training). Now that I am reflecting back, Church # 1 was always full of surprises; it was during our anniversary banquets that the church relicensed its ministers. To my surprise, after all the names were called, there was a special announcement that there was a new minister in training, and of course, my name was called! I really do not know how I felt; I was numb, nervous, and joyful all at once. However, that was the day when something within me changed. It was that day I inwardly accepted my call to ministry, and I have not looked back since. I stayed at Church # 1 for about five years, continuing to teach Sunday School and occasionally preaching on a Sunday, doing whatever else was needed (which seemed like everything). Unfortunately, my time came to an end. The church membership had drastically declined over the last few years, and I felt that there was nothing else for me to learn. I guess there is always something to be learned; what I mean is, I just felt stunted. Sometimes we would only have ten people at church, and then we moved locations a couple of times. There were times we used the community center, sometimes a hotel conference room; things became unstable, and I wanted to learn more about “church.” Therefore, I left and joined another ministry. Leaving was a hard decision, but a necessary one.

After leaving Church # 1, I joined Church # 2. I had been attending their early morning service for about six months, so I was already comfortable there and developed some relationships before officially joining. At Church # 2, I encountered a larger church

setting. However, I soon faced familiar issues. By the time I joined, I had already established a rapport with the pastor, who accepted my minister's license from my previous church. This was great news because I did not have to go through the entire "vetting" process. While this proved beneficial in some ways, it also presented challenges in others. I had not yet learned the new church's environment, but I was immediately thrown into a demanding situation, forcing me to figure things out on my own.

Many times, I felt like I received partial or incorrect information from others who had been part of the context longer than I had; sometimes it seemed (though it could just be my perspective) that the others wanted me to fail. As a result, over time, distrust grew between other leaders and me. For instance, I remember one year during Good Friday, we were having a Seven Last Words service. I was still quite new to the church, and someone decided I would have the first word (I am not sure if it was my pastor's decision; I seriously doubt it, or our lead elder's; I am certain of that, but I could be wrong). I had never participated in or seen a service like this, and once again, no one provided me with any instructions, other than that I had ten minutes. I am thankful I had a friend (who served as a mentor in this situation) to talk to and get the information I needed. However, this was just one of many situations where more guidance was necessary. This could have been a great opportunity for mentorship among leaders.

My last stop as a parishioner was at an independent fellowship with several operating names over the years (Church #3). Similar to my last transfer of membership, the pastor accepted my minister's license from my previous church (a good thing for me again), and after about six years, I would be ordained as an elder. However, I immediately encountered some familiar challenges. I was not given the opportunity to learn the

cultural context of the ministry. Right away, I was added to the ministerial team, which caused some discord among the leadership team and other members who had been there before me. I never received any real instruction from my pastor; Instead, I was always assigned tasks by one of the other senior leaders. For the most part, I did not have a problem with this; I understood the concept of order and delegation. However, there was still never any detailed instruction or guidance. I received little to no guidance at all, and I constantly had to figure things out on my own.

Reflecting on this, I can now say that I see how God was always with me during these times; thus, I was never alone. Likewise, this repetitive cycle of figuring things out on my own was shaping my unique personality and establishing my distinct voice within the ministry context. My uniqueness made me feel like I did not fit in. I never became a clone of my pastor, unlike some of the other leaders I observed. Over time, I began to embrace my uniqueness and take pride in the fact that I did not fit in; these personality traits, along with God's help, allowed me to surpass my peers. There are many aspects of my experience at Church #3 that I could discuss. However, the one thing that I now find alarming regarding this project is the subject of preaching and discipleship.

My pastor was often absent from our services, such as Sunday and Bible Study. Whenever this happened, someone would receive a phone call the night before or sometimes the same day, informing them that they were to minister the word. At first, I only knew this because that person would always share the story in their opening remarks. I felt angry whenever someone else preached because it was always the same tale: they had been up all night, needed to use the bathroom, and shared other information I did not care to hear.

One Saturday evening, I received this "call" I had heard about from the church's administrator, letting me know that my pastor wanted me to preach the next morning. I said okay and went to sleep! To shorten the story, I woke up early the next morning, prayed, studied a scripture that I believed the Lord had given me, went to church, and preached. In my opinion, I think I did a good job, as members approached me afterward with encouraging words. However, I did not make the cut; I was never added to the rotation of speakers when my pastor was absent, and I never received any feedback from him.

I spent the next few months wondering what, if anything, I had done wrong or right. I would have loved some feedback. It would be another three years, maybe two, before I received the coveted phone call again. Actually, it was not a phone call at all. By this time, I was a student at Washington Bible College and had become somewhat of my pastor's assistant. He had not shown up at church yet and had passed his normal arrival time. I called him, not realizing I was waking him up because he had overslept. Service had started thirty minutes ago, and upon realizing he could not make it in time, he told me to preach. No need to worry, as God would have it, I was already working on a hermeneutics assignment on James chapter one, which was my sermon. Like the first time, I was sure I had done a good job, and like last time, I received encouraging words from the congregation. However, similar to the last time, I never received any feedback from my pastor, leaving me once again wondering. This time would be different; shortly after that Sunday, I received the coveted phone call—and many more after. I would get called or texted the night before or a couple of hours prior, informing me that I was the minister that day.

At the time, I was excited and borderline boastful about being called to preach. However, reflecting back, I realize this was not a good thing. I thought that because I was called to preach and had a relationship with my pastor, who was mentoring me, perhaps I was; the lines had become blurred. The truth is, I was still left to figure things out on my own. I learned how to "work" the crowd independently. I also learned, both on my own and through schooling, how to navigate a text. My pastor never provided me with feedback or instruction on my preaching (except for the time I made him mad… another story). He never gave me any real guidance on anything. I always managed to figure it out myself. I had mistaken this pseudo-mentorship/relationship for genuine mentoring. I now understand that I was wrong!

Reflecting on my time in Church #3, it is really hard to say I was ever discipled (at least on a personal level). If the members of that church were reading this, they might think differently because they always saw me with my pastor, and I worked at the church. Honestly, I, too, would have thought differently reading this as well; I spent many years believing that I was. I was taught early in my faith that "the one who receives a prophet because he is a prophet will receive a prophet's reward" (Matt. 10:41) and "whoever gives you a cup of water to drink because you belong to Christ will by no means lose his reward" (Mk. 9:41).

I had always heard scriptures like these and others presented in a way to convince us that we were meant to serve our pastor. I eventually recognized that this was definitely a misinterpretation of the text, and importantly, these scriptures were being used as a means of manipulation. However, I also came to understand that I was called to serve in my church, which often meant serving alongside my pastor, and I did it gladly. I took care

of many of his personal affairs, ensured his car was washed and maintained, managed his house repairs, arrived at the church before him, and waited until he left.

Many nights, he and I stayed long after everyone else had left. I preached in the absence, and the list goes on. I went above and beyond with no complaints because I felt called to serve. I cared for the church as if it were mine—not because I was trying to imitate him, but because I truly believed that I was there to make his job easier. In my heart, everything I did was for the glory of God and in service to my pastor and church. However, I served to a fault. I had intentionally turned a blind eye to unethical actions, which were immoral. I had become so comfortable that I, too, changed and engaged in unethical behaviors to protect him, leading me to live an immoral life both inside and outside of the church—something I am not proud of. My heart had grown dull, and that was no one's fault but my own. However, I was never corrected, guided, or mentored.

Whenever I tried to engage in a real dialogue about myself or the things I noticed, the conversation was always redirected to something else. Eventually, with God's help, the blinders were lifted from my eyes, and I realized that I was dying spiritually. I came to see that the relationship I believed I had was entirely one-sided, and the mentorship I thought I was receiving was merely a mirage; at best, it was pseudo-mentoring. I truly appreciate that I had to work on this project because it has allowed me to address things I have never discussed with anyone. I struggled to complete this part of the project because I really did not want to feel the way I am feeling right now. I am not using this as an opportunity to call anyone out; there is a whole lot I could have said and have chosen not to. However, this part of the journey has helped me come to a reality about myself; it has

helped me reach my "synergy." That is, from my childhood through adulthood, I have never had a mentor.

Synergy

The origin of the word "mentor" derives from Homer's, "The Odyssey." The story goes like this: the king of Ithica; Odysseus, leaves his wife and son in order to lead his army in the Trojan War. In doing so, he places his son Telmemachus, under the care and guardianship of his friend Mentor. Mentor's assignment was to protect and guide Telmemachus until Odysseus' return.[1] Therefore, we can conclude that a mentor is one who cares for, protects, teaches, and guides another. From its origin, a mentor is one who steps in temporarily (possibly permanently) in place of another. Unfortunately, having a mentor is something that I have often found myself without in all aspects of my life, i.e., childhood, adulthood, professionally, spiritually, etc. Unfortunately, in conversing with other men (specifically black men), I have found this issue far too common. What is more alarming is that the lack of mentorship among black men in the context of the black church is prevalent.[2]

Denzel Washington once said, "Show me a successful individual and I'll show you someone who had real positive influences in his or her life. I don't care what you do for a living—if you do it well, I'm sure there was someone cheering you on or showing

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[1] Robert Fitzgerald, *The Odyssey/Homer* (New York, NY: Farrar, Straus and Giroux, 1998).

[2] Eric C. Redmond, *Where Are All The Brothers: Straight Answers To Men's Questions About The Church* (Wheaton, IL: Crossway Books, 2008).

the way. A mentor."[3] I believe that we could see more success among Black men within our church context in terms of individual Christian growth, spiritual formation, and leadership.

Maryland was one of the thirteen original states. It helped form the District of Columbia in 1791; its boundaries have remained substantially unchanged since then, although the Maryland-West Virginia boundary was in dispute as late as 1910. Census coverage has included the entire state since 1790. The 1790 population includes the present area of the District of Columbia, which was separated from Maryland in 1791. The 1840 results for Montgomery County are from a re-enumeration of the population as of 1840, conducted in 1841. As early settlers began to arrive in America, Maryland, along with the other eastern states, began to colonize first. Records show that by 1790, 319,728 people had settled in the state, and by the time the 1900 census was recorded, the population had grown to 1,188,044.[4]

The state of Maryland is one of the smallest states in the country. However, it is also one of the busiest and most bustling areas in the union. According to the confirmed 2010 Census, there were 5,773,552 people living in Maryland—a rise of 9% from the figures reported in 2000. Further estimates suggest that the population of Maryland in 2016 is 6,006,401. Maryland has a population growth rate of 0.96%, ranking it twentieth in the country. With a surface area of just 12,407 square miles (32,133 square kilometers),

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[3] Denzel Washington, *A Hand To Guide Me* (Des Moines, IA: Merideth Books, 2006), 25.

[4] United States Census Bureau, "Quick Facts," Census.gov, https://www.census.gov/quickfacts/fact/table/princegeorgescountymaryland/.

Maryland is the forty-second largest state in the USA in terms of land mass. Nevertheless, it is one of the most populous and densely populated states in the country.[5]

Maryland is one of the top four states with the smallest population of whites and the fourth highest population of blacks in the nation, trailing only behind Mississippi, Louisiana, and Georgia. In 2006, it was estimated that 645,000 residents of Maryland were foreign-born, primarily from Asia and Latin America. Approximately 4% of the state's population consists of undocumented immigrants. Hispanics and Latinos of any race account for about 9.5% of the state's total population. As of 2011, 58% of the population under the age of one was classified as non-white. With its population of Hispanics, Asians, and Africans, Maryland has the fifth largest proportion of minorities in the United States. Maryland also has communities of Irish Americans situated in the Baltimore area, western Maryland, and the suburbs of Washington, D.C. Lastly, Maryland had the highest median household income among states in 2022, according to the U.S. Census.[6]

In 2020, Maryland ranked as second in ratio of millionaire households to total households, where 9.72% had $1 million or more in assets. Likewise, the state’s household median income is $94,790 and the personal income (per capita) is $65,680 with an 8.6% poverty rate compared to the U.S. average of 11.5%.[7]

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[5] United States Census Bureau, “Quick Facts,” Census.gov, https://www.census.gov/quickfacts/fact/table/princegeorgescountymaryland/.

[6] United States Census Bureau, “Quick Facts,” Census.gov, https://www.census.gov/quickfacts/fact/table/princegeorgescountymaryland/.

[7] USA Facts, “People, Society, Population, and Demographics: Our Changing Population,” https://usafacts.org/data/topics/people-society/population-and-demographics/our-changing-population/state/maryland/county/prince-georges-county/.

Prince George's County was created from land in Calvert and Charles Counties through an act of the General Assembly on Saint George's Day, April 23, 1696. The County was named after Prince George of Denmark, the husband of Princess Anne, who was heir to the English throne. The seal was crafted in 1696 by Charles Beckwith of Patuxent. The coat of arms features four quarters that represent Queen Anne, France, and England in the first and fourth quarters; Scotland in the second quarter; and Ireland in the third. The banner displays the county motto, "Semper Eadem," which translates to "Ever the Same."[8]

In 2021, Prince George's County, Maryland had a population of 958,000, a median age of 37.8, and a median household income of $91,124. From 2020 to 2021, the population of Prince George's County, Maryland increased from 910,551 to 957,767, marking a 5.19% growth. Additionally, the median household income rose from $86,994 to $91,124, reflecting a 4.75% increase.[9]

The fifth largest ethnic groups in Prince George's County, Maryland are Black or African American (Non-Hispanic) (60.7%), Other (Hispanic) (13.6%), White (Non-Hispanic) (12.1%), Asian (Non-Hispanic) (4.17%), and two or more races (non-Hispanic) (2.94%). None of the households in Prince George's County, Maryland reported that a non-English language is the primary shared language spoken at home. This does not take into account the potential multilingual nature of households but focuses solely on the

[8] Prince Georges County, "Maryland," Prince Georges County, https://www.princegeorgescountymd.gov/.

[9] Prince Georges County, "Maryland," Prince Georges County, https://www.princegeorgescountymd.gov/.

primary self-reported language spoken by all household members. Additionally, 87% of the residents in Prince George's County, Maryland are U.S. citizens.[10]

In 2021, the median property value in Prince George's County, Maryland, was $337,800, with a homeownership rate of 62.2%. Most residents drove alone to work, averaging a commute time of 36.5 minutes. The average car ownership was two cars per household. Prince George's County borders the District of Columbia, as well as Anne Arundel County, Calvert County, Charles County, Howard County, Montgomery County, Fairfax County, Virginia, and the city of Alexandria, Virginia.

There are more women than men in Prince George's County, Maryland. The total population of Prince George's County is estimated at 904,430 people, with 435,604 males and 468,826 females. This means there are 33,222 more women than men in the county, which accounts for 3.67% of the total population. The gender ratio in Prince George's County is 93 men for every 100 women (93:100), or 0.93. This gender ratio is lower than the Maryland state average of 94 men for every 100 women (94:100), or 0.94, and also lower than the national average of 97 men for every 100 women (97:100), or 0.97.[11]

Prince George's County Public Schools contains 209 schools and 131,646 students. The district’s minority enrollment is 100%. Also, 49.0% of students are economically disadvantaged. The student body at the schools served by Prince George's County Public Schools is 3.7% White, 55.3% Black, 2.8% Asian or Asian/Pacific Islander, 36.5% Hispanic/Latino, 0.3% American Indian or Alaska Native, and 0.2%

[10] Prince Georges County MD, “USA, Data,” Prince Georges County MD, https://datausa.io/profile/geo/prince-georges-county-md.

[11] PGC Health Zone, “Demographic Data,” PGC Health Zone, https://www.pgchealthzone.org/demographicdata.

Native Hawaiian or other Pacific Islander. In addition, 1.3% of students are two or more races, and 0% have not specified their race or ethnicity.[12] Also, 49% of students are female, and 51% of students are male. At the schools in Prince George's County Public Schools, 49.0% of students are eligible to participate in the federal free and reduced-price meal program, and 19.1% of students are English language learners.[13]

Prince George's County is home to a variety of religious beliefs. Approximately 46.0% of the population holds some form of religious belief; 11.0% identify as Baptist, 0.6% as Episcopalian, 10.0% as Catholic, 0.6% as Lutheran, 5.5% as Methodist, 1.6% as Pentecostal, 0.5% as Presbyterian, 0.8% as members of the Church of Jesus Christ, 12.9% belong to another Christian faith, 0.2% adhere to Judaism, 1.4% follow an Eastern faith, and 0.9% affiliate with Islam.[14]

In Prince Georges County, 42.97% has never married compared to the state average of 35.65%, 34.94% married with their spouse present in comparison of the state average of 43.96%, 6.50% married but are separated in comparison of the state average of 4.81%, 10.30% are divorced while the state average is 10.01%, and 5.29%, are widowed compared to the state average of 5.57%.[15]

Prince George's (PG) County has a long history of Black land ownership that enabled wealth creation. North Brentwood was the first incorporated African American

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[12] PGC Health Zone, "Demographic Data," PGC Health Zone, https://www.pgchealthzone.org/demographicdata.

[13] Prince Georges County MD, "USA, Data," Prince Georges County MD, https://datausa.io/profile/geo/prince-georges-county-md.

[14] Prince Georges County MD, "USA, Data," Prince Georges County MD, https://datausa.io/profile/geo/prince-georges-county-md.

[15] United States Census Bureau, "Quick Facts," US Census Bureau, https://www.census.gov/quickfacts/fact/table/princegeorgescountymaryland/PST045223.

municipality in Prince George's County and the Washington metropolitan area. The first residents of North Brentwood were former slaves of local planters and Civil War veterans. In 1891, the first lot was sold to an African American named Henry Randall, who built a house on Holladay Avenue (now Rhode Island Avenue) and later operated a coal and ice supply company. Several family members moved in, and by 1905, the community had become known as Randall Town.

In 1924, the town was incorporated as North Brentwood. Independent businesses sprang up, including grocery stores, coal and ice suppliers, a barber, a women's hairdresser, plumbers, carpenters, a doctor, dentist, lunchroom and tavern where Pearl Bailey sang. The town also featured both a Methodist and a Baptist church, as well as public and private schools. Today, North Brentwood is a key part of the Gateway Arts District, notably as the home of the new Prince George's County Museum of African American History. PG County also had another early African American community, Glenarden. Originally farmland in 1906, Glenarden truly began in 1910 when W. R. Smith chose to purchase property to develop the WB&A line, which facilitated the arrival of African Americans.

In 2002, the County was home to 28,389 black-owned firms, which was a 42% increase over the previous five-year period. However, the Great Recession devastated Black wealth in PG County, with home values not rebounding as quickly as those in nearby majority-white areas. Coupled with predatory lending, these left many

homeowners facing unsustainable mortgages and negative net worth. Despite this, PG County is home to the highest concentration of high-net-worth Black Americans.[16]

District Heights, Maryland, has an estimated population of 6,224, with 87.9% being Black; nearly half of that population is males (45.9%,) compared to 54.1% females.[17] A 2008 article by the Pew Research Center states that Black men are less religious than Black women, a trend consistent across all men and women in America. However, within the Black community, seven in ten (69%) Black men say religion is very important to them, compared to 80% of Black women.[18] (Archives n.d.) Similarly, the same dynamic applies to belief in God; eight in ten (78%) Black men report believing in God with “absolute certainty," compared to the 86% of Black women who hold the same level of belief.[19]

Although these statistics may not be surprising, they are concerning. If there is a gender gap across America, these figures will be even more pronounced in a more individualized context. Unfortunately, these gender disparities are not unique to the Black church; they are also evident in our educational systems. Therefore, the topic I intend to explore through this Doctor of Ministry project is the lack of mentorship and training for male leaders. I believe that my past experience of not having a mentor and proper training

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[16] Indiana University Bloomington, “Land, Wealth, Liberation,” Collections Libraries, https://collections.libraries.indiana.edu/iulibraries/s/land-wealth-liberation/item/16945#:~:text=The%20first%20lot%20was%20sold,become%20known%20as%20Randall%20Town.

[17] Prince Georges County MD, “USA, Data,” Prince Georges County MD, https://datausa.io/profile/geo/prince-georges-county-md.

[18] The Association of Religion Archives Data, “Congregational membership,” The Association of Religion Archives Data, https://www.thearda.com/us-religion/census/congregational-membership?y=2020&t=0&c=24033.

[19] The Association of Religion Archives Data, “Congregational membership,” The Association of Religion Archives Data, https://www.thearda.com/us-religion/census/congregational-membership?y=2020&t=0&c=24033.

created a space of empathy for those who may be experiencing the same thing. Likewise, I have often found myself reluctant to seek mentors, ask for help, or shy away from those who have reached out to me. However, I believe that my personal life experiences, educational background, professional experiences, and ministerial journey can provide insight into this issue while also helping others and myself address this void, thus breaking a cycle that has afflicted the Black community and church for far too long. The nature of this proposed project would involve selecting a group of men to participate in a leadership development seminar aimed at equipping them with the necessary tools to serve as leaders.

What I seek to learn through this Doctor of Ministry Project is that the number of men within my context that has lacked proper mentorship and leadership training. The number of men who desire and are willing to be mentored and trained, primarily for the work of the ministry and secondary for other life skills as well, i.e.., education, occupational, etc. I also seek to identify the number of men that would desire and are willing to mentor others. If I as pastor of the Lighthouse on the Pike Church can be intentional about being open to be a mentor and train other men, just maybe I and those selected in this project can break some cycles and possibly cultivate a culture of male leadership in our church, in our families, and in our community.

CHAPTER TWO

BIBLICAL FOUNDATIONS

The selected pericope, Exodus 18:21-22, highlights the importance of establishing a process for selecting and training men for leadership roles within church ministry. Through Moses' life and experiences, Christian leaders, particularly pastors, can understand that the responsibilities of their local churches cannot rest solely on their shoulders. Additionally, this text emphasizes that leaders like Moses need a mentor, such as Jethro, who is trustworthy—the first qualification Jethro instructs Moses to seek in a leader—and someone who is not only wise enough to identify problems and devise solutions but also willing to share them! In a recent blog post, Ryan Carruthers writes, “A mentor will support you, cheer you on, provide feedback, advice, and help you define and reach your goals. It can be a key relationship in your life and one that has the potential to impact your choices and career trajectory." This statement perfectly illustrates the relationship between Jethro and Moses. Jethro supported Moses by caring for his family (18:2), encouraging him through praise to God for all that God had done for Moses and Israel (18:10-12), providing feedback (18:17-18), and offering candid advice (18:19-23). Thus, he helped Moses define and reach his goals, or more accurately, succeed in what God had called him to do.

Jethro’s advice to Moses would be the catalyst for future biblical models of leadership. He first instructs Moses to find “men.” Men are emphasized here for two

reasons. For starters, this project is focused on the need to develop a process for selection and training for male leadership. Secondly, the biblical model for leadership selection almost always identifies "men" as the criteria (not in an attempt to argue complementarian or egalitarian views). Jethro advised Moses to look for able men who feared God, were trustworthy, and hated bribes, and put these men in charge of the people.[1] Likewise, similar criteria are found in the Book of Acts. When the disciples were increasing in number, tasks were being overlooked, and their time to preach the gospel was being threatened (a similar problem as Moses), it is safe to say that they borrowed this idea from Jethro as well. They told the people to pick out seven "men" from amongst them who are of good reproach and full of the spirit and wisdom (Acts 6:3). Lastly, the Apostle Paul seems to use Jethro's model and builds from it when he instructs Timothy and Titus. Paul says to Titus that the Elder must be above reproach, the husband of one wife, not arrogant, not greedy for gain, and a lover of God (Ti. 1:5-9).

While the Bible does not state this explicitly, there is a clear similarity between Jethro's instructions to Moses and the future qualifications for biblical leadership, making these qualifications relevant today. This leads to two conclusions: leaders need assistance in leading, and they must have a biblical criterion for selecting other leaders. This chapter on biblical foundation will explore Jethro's leadership advice to Moses and how it established the standard for selecting biblical leaders both then and now. Additionally, this chapter will help the senior pastor of The Lighthouse On The Pike Church (TLOTP) implement a leadership development model for identifying and training men to serve in leadership roles.

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[1] All biblical passages referenced will be from the English Standard Version unless otherwise noted, Exodus 18:21.

Purpose

The book of Exodus is the second book of a five-part series known as the Torah; the Hebrew meaning, "instruction," "law." Donald McKim explains it as "God's revelation to Moses at Mount Sinai, thus being God's instruction or law as the expression of his will for the nation of Israel."[2] Jesus, referred to the Torah as the "book of Moses" (Mk. 12:26). Likewise, the Torah is also known as the Pentateuch, the Greek rendering of the word, meaning "five books." Thus, becoming a term for the first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Gary Schnittjer explains that the purpose of the first five books was not merely to present the 613 laws embedded within them, rather, the Torah revealed instruction as a whole story as such it offers much to those who seek to read it as God's will for living.[3]

Authorship

The authorship for the book of Exodus, as well as the Torah, traditionally has been accredited to Moses. Likewise, the Bible itself accredits Exodus to Moses. The Bible records, "Then the LORD said to Moses, "Write this as a memorial in a book and recite it in the ears..." (Ex.17:14). "And Moses wrote down all the words of the LORD…Then he took the Book of the Covenant and read it in the hearing of the people" (Ex. 24:3-7). "And the LORD said to Moses, "Write these words, for in accordance with these words I have made a covenant with you and with Israel." ... And he wrote on the

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[2] Donald K. McKim, *Westminister Dictionary of Theological Terms* (Louisville, KY: Westminister John Knox Press, 1996), 284.

[3] Gary Edward Schnittjer, *The Torah Story* (Grand Rapids, MI: Zondervan, 2006), 102.

tablets the words of the covenant, the Ten Commandments" (Ex. 34:27-28). Also, Jesus quoted an excerpt from the Exodus, saying, "For Moses said, honor your father and your mother; and, whoever reviles father or mother must surely die" (Ex. 20:12). Thus, accrediting the verse to Moses. With the exception of Deuteronomy chapter thirty-four, the time of Moses' death (traditionally believed to be completed by Joshua), it is safe to list Moses as the author.

Date of the Exodus

The date when the Book of Exodus was written is challenging to determine. However, establishing the date of the Exodus itself is a simpler matter. The Book of Exodus starts with the children of Israel in Egypt in 1876 BC. Chapter two recounts the birth of Moses, which occurred 350 years later, possibly beginning in 1526 BC. Moses flees to Midian at the age of forty (Ex. 2:11) and stays there for forty years. Although the Book of Exodus does not specify Moses' age, Stephen mentions it in the Book of Acts, stating, "when he (Moses) was forty years old, it came into his heart to visit his brothers, the children of Israel" (Acts 7:23). Stephen goes on to explain that after Moses became an exile in the land of Midian, forty years passed before he was sent back by God as ruler and redeemer (Acts 7:30-35). By combining the information from Stephen with what is given in Exodus 7:7, we can confirm Moses' age, thus providing a clearer timeline of the Exodus.

In chapter three, God calls Moses at the age of eighty, which would correspond to 1446 BC, to lead His people out of Egypt. Chapters three through twelve detail how God accomplished this task, including the ten plagues described in chapters seven through

twelve. Additionally, chapter twelve informs readers, “the time that the people of Israel lived in Egypt was 430 years” (Ex. 12:40). Pharaoh pursues the children of Israel to the Red Sea, where God parts the waters to allow them to cross. He then causes the waters to drown the Egyptians in chapter fourteen. Thus, we conclude that the initial events of the Exodus took place in 1446 BC.

The Miraculous Escape would be a great secondary name for the Book of Exodus (a term literally meaning escape). Fundamentally, it is a two-part story. Part one, the narrative, explains the events of God delivering the people of Israel from the oppression of Pharaoh (Egypt). The second scene covers the formation of a relationship between Israel and God. The narrative begins with the statement, “These are the names of” (Ex. 1:1) (the original Hebrew title of the book). This is important to know because it reveals to readers that God knows the names of those who “came to Egypt with Jacob,” as the latter part of the sentence concludes (also the exact same words used in Genesis 46:8, thus showing a possible connection between the two books). To show readers that God knowing the names of those who went to Egypt was not just an idea, the author is intentional about listing the names of the sons of Jacob and gives the total number of their descendants (seventy) in verses two through five.

The first five verses are significant because they serve not only as a foundation for this narrative but are also interwoven throughout the remaining chapters. Similarly, the next two verses (six and seven) are equally important as they inform readers of Israel’s status at Joseph’s death. The text reveals that the people of Israel were fruitful, greatly increased, multiplied, and became exceedingly strong, filling the land. This suggests another possible connection to the Book of Genesis, illustrating God’s creation account

and His plan for mankind before the fall. In the creation account, God commands mankind to "Be fruitful and multiply, and fill the earth and subdue it, and have dominion over… every living thing" (Gen. 1:28). Peter Enns states that "the Israelites' increasing number in Egypt was a sign of God's presence and blessing. They, like their forefathers, were fulfilling the creation mandate."

In chapter one, the writer states, "There arose a new king over Egypt, who did not know Joseph" (Ex. 1:8). The new king not knowing Joseph implies two things. First, his not knowing Joseph does not mean that the king was not aware of Joseph, Israel, and their history and connection to Egypt. Thus, the implication is that this king had no relational connection or obligation to them. Secondly, since there was no relational connection or obligation, the people of Israel no longer had any favor with Egypt's king and, ultimately, its people. Douglas Stuart notes, "This verse is a summary of how the Israelites went from favor to disgrace, from a protected people with government connections at the highest level to a gang of slaves laboring under severe oppression."[4] Because he did not know Joseph, thus not having any obligation to Israel, this unnamed king devised a plan to overcome the divine multiplicity of the people of Israel. Because the people of Israel had become too many and too mighty for the Egyptians (Ex. 1:9), he convinced the other Egyptians to deal shrewdly with them, set taskmasters over them, afflict them with heavy burdens, made them work as slaves, and made their lives bitter with hard service. Although no name is given, some scholars believe the oppressive

[4] Douglas K. Stuart, *Exodus: The New American Commentary: An Exegetical and Theological Exposition of Holy Scriptrue*, vol. 2 (Nashville, TN: B and H Publishing Group, 2006), 74.

pharaoh was Thutmose II.[5] Thutmose and his fellow Egyptians' efforts were to no avail; verse twelve informs readers that the more Israel was oppressed, the more they multiplied and spread abroad, thus showing that the power of God had favored Israel the whole time.

As stated earlier, chapter two takes place 350 years later (probably after 1:7) and records the birth of Moses. How would one know the distance of time between 1:7 and 2:1? Chapter 12:40 informs readers that the time the people of Israel lived in Egypt was 430 years and that on that very day, all the hosts of the Lord went out from the land of Egypt. Moses was eighty years old at the time God sent him and Aaron to speak to the pharaoh (7:7), which would mean Moses' birth was 350 years after the death of Joseph in 1:6.

Moses' birth was one of importance and clear present danger. Having the advantage of knowing the story, one would already know that his birth would seem problematic. At the end of the proceeding chapter, Pharaoh commanded all his people, "Every son that is born to the Hebrews you shall cast into the Nile, but you shall let every daughter live" (Ex. 1:22). Therefore, his mother would have to hide him for three months and then give him away to the river, in hopes of a better chance of survival rather than her son being murdered. As fate would have it, the Pharaoh's daughter rescued the child, who "took pity" on the child and sent her maidservant (Moses' sister) to call from the Hebrew woman to nurse the child. Again, as fate would have it, Moses' sister, at the command of Pharaoh's daughter, went and called his mother to nurse him, and when the child was old enough, Pharaoh's daughter adopted him and gave him the name Moses;

[5] Tania Fenwick, "Who Were the Egyptian Pharoaohs During the Time of Moses?" Christian Publishing House, https://christianpublishinghouse.com.

meaning, "[is] born" [Egyptian] or "he who is drawn [from water], thus explaining his salvation story as well as other possible innuendos concerning salvation as well.[6] Moses spent the next forty years of his life being raised and instructed in all the wisdom of the Egyptians and by the one who ordered his death.

When Moses was forty years of age and after visiting his fellow Israelites, sensing himself and supposing that his fellow brothers would know that God was "giving them salvation by his hand," he killed an Egyptian for beating a Hebrew. He tried to reconcile two Hebrew men who were fighting (Acts 7:23). When asked by one of the Hebrews, "Who made you prince over us, and are you going to kill me like you did the Egyptian" (Ex. 20: 2:14). Moses became afraid and fled to Midian. Peter Enns notes that this incident introduced two interconnected themes that recurred throughout the Pentateuch: Israel's rebellion and the rejection of Moses.[7] Lastly, word got back to the Pharaoh that Moses had murdered an Egyptian while defending a Hebrew, so he sought to kill him. Thus, the cause for Moses to flee to Midian. Moses' stay of forty years in Midian is bundled into one chapter. Victor Hamilton notes, "It is not clear whether Moses intentionally chooses for refuge or whether he stumbles into Midian by accident."[8] However, the events that took place in the one chapter would prepare Moses for the next forty years. While in Midian, Moses married Zipporah, Jethro's daughter, who bore him a son named Gershom. Similarly, Chapter two concludes with important pieces of information: the king/Pharoah dies (v. 23), the people of Israel groaned and cried for help

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[6] John D. Barry, *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016), 185.

[7] Peter Enns, *Exodus: The NIV Application Commentary* (Grand Rapids, MI: Zondervan, 2000), 79.

[8] Victor P. Hamilton, *Exodus: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2011), 27.

(v. 23b), and God heard Israel's groans and remembered his covenant with Abraham (v. 24). These three important points serve as a prelude to the next chapter and God's calling of Moses.

Chapter three is a pivotal section of the narrative; the chapter is famous for its story of the burning bush. The burning bush account is Moses' first "real" encounter with God. "Real," meaning, in chapter two, it is believed that Moses had sensed that God was using him to deliver or at least help his fellow Israelite brothers. However, the bible itself does not express God's voice. Thus, the burning bush account is the first time readers, as well as Moses (for what is seen in the text) are allowed to not only hear God's voice but also, experience his presence. Verse two says, "the angel of the LORD appeared to him (Moses) in a flame of fire..." It is important to note here that "the angel of the LORD" is often used in the Old Testament to identify God himself acting as his own messenger. If in fact this is God, his appearing perceptible to human sight is what is known as a theophany.[9] In a Christianity.com article titled, "What Is a Theophany in the Bible?" Reverend Kyle Norman writes, "Theophanies reveal God's glory and highlight God's purpose in our lives. The theophany of the burning bush, for example, was instrumental in Moses becoming the leader God called him to be. Theophanies reconnect us to the ongoing story of redemption and help us understand God's interaction in our lives." Moses' encounter with God would prove life-changing for both him and the people of Israel. This encounter with YHWH would, in one sense, expose his own insecurities and, in another, encourage Moses, thereby revealing that He would be all-sufficient for the needs of Moses and his people.

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[9] Mckim, *Westminister Dictionary of Theological Terms*.

At the burning bush, God informs Moses that he has "seen the affliction of his people who are in Egypt and have heard their cry" (Ex. 3:7). This is important to the overall story because it informs readers that though, Israel may have been under oppression for some time, YHWH has not forgotten them. Likewise, God responding to the cry of Israel at this time of their bondage is a promise kept to Abraham in the Genesis account. The Lord tells then Abram, "Your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years" (Gen. 15:13). Thus, showing another connection to the Book of Genesis. It is here that Moses finally receives his assignment. God sends him to "Pharaoh, that he may bring my people Israel out of Egypt" (Ex. 3:10-11). Moses' last forty years tending to Jethro's sheep proved to be advantageous to the next stage of his life; now, he would be a shepherd of men. Moses' insecurities are now revealed. Moses tries to get out of the assignment five times saying: Who am I? If they ask, who are you? They will not believe me or listen to me. I am not eloquent, but slow of speech and tongue. Send someone else (Ex. 4:10). Though Moses' response to God may seem untrusting, his thoughts are genuine and should be given some thought by those who are in leadership or seek to lead. Peter Enns points out two areas in which Moses doubts; "Himself: Who am I? and His reception: What Is Your Name?"[10]

Moses' first response to God choosing him was, "How am I?" It is a question all leaders should ask themselves; it's actually a question one should ask God. Moses was not questioning God about who he was, but rather he was asking what authority he had to confront the Egyptian King and possibly what authority he had that would encourage

[10] Enns, *Exodus*, Exodus 3:11.

people to follow him. Moses learns the best lesson one could learn: God responds to him, "I will be with you." God's response to Moses confirms to both Moses and readers that He is the ultimate authority! His authority surpasses all earthly authority, including that of the one He sends. Leaders need to understand that, like Moses, no one within themselves qualifies, nor can anyone qualify, to have any authority on earth unless it has been given by the Heavenly God.

Moses' second response to God choosing him: "What is your name?" (Ex. 3:13). Likewise, is it a question all leaders should ask of God? In Moses' case, he already had a situation where he assumed that people would know that God had sent him when he tried to stop the two Hebrew men from fighting. Learning from his experience, he is possibly expecting the same question to be asked, "Who made you a prince and judge over us?" (2:14). Knowing that God gives authority is one thing. However, knowing God is a completely different subject. Because Moses asks this question, God reveals a name to him that has thus far not been revealed in the bible narrative. Teaching Moses God's character or who He is. God says, "Ehyeh-'Asher-'Ehyeh,[11] I am who I am," "I will be who I will be," or "I cause to be what is," according to the *Holman Illustrated Bible Dictionary*. It also says, "this is not a name at all, rather it is affirmation that God is always free to be and act as God wills."[12] Verse fourteen seems to be the revealing of the divine name, for God says, "tell them I AM has sent you," (Ex. 3:14). In verse fifteen, God says to Moses, "Say this to the people of Israel, "the LORD (LORD; YHWH), the

[11] Robert Alter, *The Five Books of Moses* (New York, NY: W. W. Norton and Company, 2004), 226.

[12] Chad Brand and Eric Mitchell, *Holman Illustrated Bible Dictionary* (Nashville: B and H Publishing, 2015), 643.

God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob, has sent me to you" (Ex.3:15). This revealing of God's name is not only covenantal but also serves as a reminder to both Moses and Israel that He is the God from their history before their bondage, the God of their fathers, and also their God now. The Lord, the God of the Hebrews, told Moses that his name would last forever and that he was to be remembered throughout all the generations. Likewise, before concluding this chapter, the Lord, the God of the Hebrews would continue to affirm Moses as leader of the Hebrews by insuring him that the people would listen to his voice. Furthermore, Moses and the elders are to go to the king (Pharaoh) of Egypt and request to be let go so they can journey into the wilderness for three days to sacrifice to the Lord God (Ex. 3:18).

Unfortunately, YHWH's affirmation of Moses was not sufficient (for Moses). In the opening of chapter four, Moses still does not believe. He responds to God, "They will not believe me or listen to my voice for they will say, The LORD did not appear to you." God proves himself to Moses by turning his staff into a serpent, making Moses' hand into leprous, and restoring his hand. God tells Moses that if they do not listen to his voice, they will believe the signs, thus implying that Moses will be able to (with YHWHs help in front of the people when necessary), causing them to believe. Again, this was not sufficient for Moses, and he allowed his insecurities to overwhelm him.

Moses begins to offer more excuses for not wanting to answer God's call by saying, "I am not eloquent…I am slow of speech and of tongue." Robert Alter argues that Moses may not have suffered from an actual speech impediment but was rather unaccustomed to public speaking.[13] Whatever the actual reason is not as important as the

[13] Alter, *The Five Books of Moses*, 226.

fact that Moses is somewhat rebelling against God. The Lord, once again showing patience, affirms Moses, saying, “I will be your mouth and teach you what you shall speak.” However, Moses cannot deflect God’s plan. God’s response: “Then the LORD said to him, “Who has made man’s mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the LORD? Now therefore go, and I will be with your mouth and teach you what you shall speak” (Ex. 3:14).

YHWH’s response to Moses informs both Moses and the readers that God is sovereign over all things, including the human mouth. This leads to the conclusion that all leaders should allow themselves to be taught by God about how to speak and what to say. Unfortunately, this is still not enough for Moses; he refuses God once again and tells Him to send someone else. His response angers the Lord, and God calls Aaron, Moses’ brother, to assist him. While Aaron’s call to assist Moses is the Lord’s response to Moses’ excuses, it also confirms that Moses would need help with the task at hand.

Chapters five through twelve cover Moses’ reluctant obedience to God as he journeys back to Egypt to inform the Pharaoh of God’s request. These chapters detail how YHWH would accomplish these tasks through the famous Ten Plagues. The Pharaoh would eventually concede to God’s request through his servant Moses, thus beginning the Exodus in 1446 BC. Pharaoh pursues Moses and the Israelites to the Red Sea, where God parts the sea to allow them to cross. He then causes the waters to return and drowns Pharaoh and his army. Chapters thirteen through eighteen record the Israelites’ journey to Mt. Sinai, where God gives them the law. Likewise, it is in chapter eighteen where the passage for this Doctor of Ministry project is found.

Summary

This passage is foundational to the Doctor of Ministry project because it highlights the issue that leaders need assistance in leading. Likewise, it presents a biblical model for leaders to select other leaders. Oftentimes, those whom God has called to lead find themselves in situations where they feel the need to manage everything on their own. However, that is not the model that God originally intended. The need for "help" and the solution for finding it is a recurring theme throughout the biblical narrative. In the beginning, after God had created everything and placed man in charge, He said, "It is not good for the man to be alone; I will make a helper suitable for him" (Gen. 2:18). Moses' situation is no different; he, too, required help to succeed in the task God had set before him. David Platt points out "that God has appointed leaders at different times among his people…however, we always see key people around those leaders, also walking with God, giving counsel, giving advice, giving encouragement, helping lead in really important ways."[14]

Moses' father-in-law, Jethro, hearing of all the things God had done for both Moses and God's people, joined them in Exodus chapter eighteen. Bringing with him Moses's wife, Zipporah, and her two sons, Gershom and Eliezer, Jethro listened to Moses tell of all that the Lord had done. Jethro blessed the Lord and confessed that the Lord is greater than all gods (Ex. 18:11). The next day, while Moses was at work among the people, Jethro observed Moses' leadership and concluded that Moses was working himself too hard and that the result would be that he and the people would, "wear themselves out" (Ex. 18:17). Having wisdom, Jethro asked Moses two important

[14] David Platt, "Pray the Word," Radical, https://radical.net/podcasts/pray-the-word/leaders-need-leaders-exodus-1821-23/.

questions: “What is this that you are doing for the people? Why do you sit alone, and all the people stand around you from morning till evening?” (Ex.18:14).

Jethro first wanted to understand Moses’ assignment. Secondly, (and more importantly), why are you doing it all by yourself while everyone else just stands around watching you do nothing? With his wisdom, Jethro aimed to share that insight with Moses, thereby revealing God’s divine inspiration and instructions to His servant. Jethro’s advice to Moses was both clever and practical.

For starters, Moses’ leadership method, though well-intentioned, was ineffective and counterproductive. It’s not that Moses himself was bad, but rather his approach. Jethro expressed to his son-in-law that what he was doing was not good. Moses and the people would certainly wear themselves out. The task is too heavy for Moses to do this alone (Ex. 18:18). These three statements form the foundation for this doctoral project. If the pastor of TLOTP desires to maintain longevity, he must recognize that even good leaders can lead poorly if they refuse help. Secondly, if no change is made, he and the people will suffer burnout, resulting in ineffectiveness. Lastly, managing a church and leading God’s people was never meant to be a solitary endeavor.

God calls leaders to make other leaders. Jethro’s advice to Moses would serve as the solution's second layer to this doctoral project. Moses is to represent the people before God and bring their cases to him. Likewise, he is to warn them about the statutes and laws, making them know the way in which they should walk (Ex. 18:20). In order to be successful at this task, Jethro advises him to look for able men; those who are capable. Competency in leadership is very important. In the context of the church, this would be inclusive of doctrinal soundness, practical skills, and spiritual maturity. The second

criterion, men “fear god.” Leaders must have a reverence for God. Having a reverence for God leads to obedience, humility, and dependency on him. Leadership development programs should emphasize this as a priority for all who are in training for church leadership. The third criterion, “who are trustworthy and hate bribes,” men of truth. Truthfulness and integrity are non-negotiable when it comes to biblical leadership. Putting in place accountability structures can assist in asserting these qualities. The fourth criterion, “haters of dishonest gain” (Ex. 18:21). Leaders must be above reproach (1 Tim. 3:2), in this context, financial integrity. This section of the training should include accountability practices and stewardship. Finally, Moses was to place them over the people as chiefs of thousands, hundreds, fifties, and tens, and let them judge the people and handle any small matter, thus making leading easy because they would bear the burden (Ex. 18:21).

Leadership training models should embody the leadership model shown in Exodus chapter eighteen. These models should balance biblical truth along with practical application. This can be accomplished by applying a similar tiered leadership as shown in the text, “Place them as chiefs of thousands, of hundreds, of fifties, and of tens” (Ex. 18:21).

In an attempt to draw a biblical model for leadership development mirroring Exodus 18, the model would be constructed into three levels. The first level would be entry-level leadership. Entry-level leadership would correspond to the leaders of “tens” (Ex. 18:21). At this level, leaders would take on rolls of small group leaders and other entry points that could provide opportunities to lead in a less formal role. The second tier would be, intermediate leadership. Intermediate Leadership would oversee multiple small

groups or other ministries, representing the “fifties and hundreds” (Ex. 18:21). Organization leadership can be developed at this tier. Lastly, the third tier would be senior leadership. Senior Leadership would be the Pastor, Elders, and Deacons, roles that carry the highest level of responsibility. This tier would oversee all ministries and congregational care, representing the “thousands” (Ex. 18:21).

The result of the model presented by Jethro is that Moses will receive direction from God, be able to endure, and the people will also go to their place in peace. There are other practices that should be implemented into this model as well. Things such as developing a curriculum design. This design is not limited to but could include Bible studies and sermons focused on leadership, leadership workshops and or conferences, the creation of a platform to address leadership challenges, the implementation of a mentorship program with senior and emerging leaders, the organization of peer learning cohorts, allowing men to study leadership, share experiences, and encouraging one another, and to host and attend leadership retreats.

While gathering information for this project, it was found that churches appear to be successful in following the model in Exodus 18. They are the Acts 29 Network, Capitol Hill Baptist Church, Redeemer City to City, NY, and The Village Church. The Acts 29 Network. This network places a strong emphasis on theological training, character development, and leadership skills.[15] Capitol Hill Baptist Church offers an internship program focused on ecclesiology and church leadership.[16] Redeemer City to

[15] Acts 29 Network, “Why We Exist,” Acts 29 Network, https://www.acts29.com/.

[16] Capitol Hill Baptist Church, “About Us,” Capitol Hill Baptist Church, https://www.capitolhillbaptist.org/.

City New York focuses on church planting and theological education.[17] The Village Church in Texas practices a leadership pipeline approach by advancing leaders through stages of development.[18] These churches demonstrate how leadership development is achievable and is necessary for the longevity of local congregations.

Furthermore, TLOTP does not have a leadership development model for identifying and training men to serve in leadership roles. This deficiency leaves the church vulnerable to burnout and stagnation. Without intentionality in developing leaders, the future of TLOTP is uncertain. Jethro's advice was not just an ancient TED Talk about "How To Manage a Large Congregation," it was spiritually inspired, reflecting God's will for the multiplication of leaders. Jethro's advice proves that no leader, if he is called by God, is capable of leading God's people alone.

Faithful leadership must rest on the conviction that leaders should equip other leaders. It is vital that the senior pastor of TLOTP "obey" the voice of Jethro and the Spirit of God that resides within the text. If TLOTP selects and trains biblically qualified men through a structured leadership seminar, the church will foster a culture of competent men who are united in their conviction to lead in a way that glorifies God. The training must extend beyond teaching a skill; it must promote spiritual formation, reverence for God, love for truth, integrity, and sacrifice. Likewise, a tiered leadership model, as shown in Exodus chapter eighteen, will not only protect the pastor but also empower emerging leaders and create an atmosphere for discipleship. The Apostle Paul instructs the church in Ephesus to "equip the saints for the work of ministry" (Eph. 4:12

[17] Redeemer City to City, "About City to City," Redeemer City to City, https://redeemercitytocity.com/.

[18] The Villiage Church, "Our Beliefs," The Village Church, https://www.thevillagechurch.net/.

ESV). Equipping others to become leaders ensures that ministry is never bottlenecked by the limitations of one person.

Finally, adopting Jethro's model is an act of organizational efficiency as well as faith and obedience. It requires the senior pastor to acknowledge that the church belongs to Christ and not to himself; He is the Chief Shepherd, and all must depend on Him rather than on oneself. By training leaders to faithfully assist in guiding God's people, the senior pastor will ensure the sustainability of the church, serving as a testament to the wisdom and sufficiency of God's word. Therefore, if a group of men is selected to participate in a leadership development seminar, they will be equipped with the tools necessary to serve as leaders.

CHAPTER THREE

HISTORICAL FOUNDATION

Introduction

Once, while praying, eighteen-year-old Daniel Payne felt as if a man's hands were pressing down on his shoulders, and a voice within his soul spoke, saying, "I have set thee apart to educate thyself in order that thou mayest be an educator to thy people."[1] The historical discussion for this doctoral project will be based on Bishop Daniel A. Payne, his leadership within the African Methodist Episcopal Church (A.M.E.), and his efforts to educate blacks during the Reconstruction era. Not only was Payne the sixth bishop of the A.M.E. church, but he was also an author and administrator who later became one of the founders of Wilberforce University, a Historically Black College and University (HBCU) located in Wilberforce, Ohio. Payne and his passion for the education of all blacks and clergy left a long-lasting legacy that still exists today.

This chapter examines his life, education, and contribution to ministry. Likewise, it discusses Payne's commitment to educating and training others, thus fulfilling his calling to be an educator of the people.

[1] Daniel A. Payne, *Recollections of Seventy Years* (Nashville, TN: Publishing House of The A.M.E. Sunday School, 1888), 10.

Background

Bishop Daniel A. Payne was born in Charleston, South Carolina, on February 24, 1811, to free parents, London and Martha Payne. Similarly, his father was born to free parents in Virginia; however, as a child, he was lured onto a ship, taken, and sold into slavery at the port of Charleston, South Carolina. His father remained a slave until adulthood, at which point he purchased his freedom for the sum of one thousand dollars.[2] His grandfather, an Englishman, served in the Revolutionary War, and his birth last name was originally Paine. However, he and his brother decided to change the letters from "i" to "y," thus altering their family name to Payne. Payne's grandmother belonged to a tribe of Indians known as the Catawba, and her grandfather was a black man named Alexander Goings.

Both of Payne's parents died when he was a young boy. His father passed away when he was only four years old, and his mother died four years later. They were both members of the Methodist Episcopal Church. After his mother's death, he lived with his grandaunt, Sarah Bordeaux, who he says left a significant impression on his life. As an adult, he later wrote, "She did much toward stimulating me to attain a noble character, and to this day I feel the influence of her godly lessons and holy examples."[3]

The Minors' Moralist Society was established in 1803 by a group of free colored men. The organization's purpose was to educate orphaned and colored children. Payne enrolled in this Society's school when he was eight years old and continued until he was ten. Afterward, he spent three years under the tutelage of Thomas Bonneau, where he

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[2] Payne, *Recollections of Seventy Years*, 14.

[3] Payne, *Recollections of Seventy Years*, 16.

learned to spell, read, write, and cipher (a secret or disguised way of writing; a code) as far as the "Rule of Three."[4] Also, while with Bonneau, he was introduced to monographs on the histories of Greece, Rome, and England, as well as the "Columbian Orator," a book used for training in the art of speaking.[5] At the age of twelve, Payne began working for a shoe merchant, and at thirteen, he spent the next four years in carpentry with his brother-in-law. Payne notes that it was during this time that he reached a turning point. The reason was that he came into possession of the Self-interpreting Bible by "Reverend John Brown of Haddington, Scotland.[6] After reading Brown's work, Payne aspired to be like him. He asked himself, "If Brown learned Latin, Greek, and Hebrew without a teacher, why can't I?"[7] Payne answered himself, "I'll try." From that moment on, he notes that until he could acquire books on the languages, he read every book within his reach.

At the age of fifteen, Payne recalls how, when he was eight years old, he felt "the Spirit of God moving upon his childish heart" and how he would get down on his knees and call out to the Lord. He shares that now, at age fifteen, these impressions have become so intense that he went to the leaders of the Methodist Episcopal Church for examination. Following the examination, he was accepted and assigned to Samuel Weston for religious mentorship.

In researching the life of Daniel Payne, one might assume that he dedicated himself to God as early as his pre-teen years. While there may be some truth to that idea,

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[4] Payne, *Recollections of Seventy Years,* 17.

[5] Payne, *Recollections of Seventy Years*, 17.

[6] Payne, *Recollections of Seventy Years,* 17.

[7] Payne, *Recollections of Seventy Years*, 18.

Payne's conversion occurred at the age of eighteen. He recounts a moment at Cumberland Street Church during a prayer meeting when he and others "gave their whole heart and felt the peace that surpassed all understanding, and joy that is unspeakable."[8] It was a few weeks after this encounter, he felt a man's hands pressing down on his shoulders, and a voice spoke to him, saying, "I have set thee apart to educate thyself in order that thou mayest be an educator to thy people."[9] Payne stated that the impression was irresistible and divine; it gave him a new direction in life. He devoted every moment of leisure to studying books, and at the age of nineteen, he began his career as an educator. In 1829, he opened his first school, which consisted of three children and three slaves, in a house occupied by Caesar Wright.[10] Unfortunately, he had to close the school due to the low enrollment fees; at fifty cents a month per student, totaling three dollars a month, Payne wrote, "This was not sufficient to feed me."[11] Even though he received some additional support from a slave woman he mentioned, he eventually sought other employment for higher wages. However, he reopened his school a year later after he felt convicted about abandoning the classroom. He believed his abandonment was akin to fleeing from the cross that Jesus had imposed on him. This time, the school became the most popular institution in Charleston, reaching sixty enrollments.

Payne's success did not come without opposition. As the school grew in popularity, so did the ridicule; Payne was labeled an imposter and accused of dealing with the devil. In December of 1834, two lawyers from Charleston drew up a bill that

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[8] Payne, *Recollections of Seventy Years,* 19.

[9] Payne, *Recollections of Seventy Years,* 19.

[10] Payne, *Recollections of Seventy Years,* 20.

[11] Payne, *Recollections of Seventy Years,* 20.

prohibited educating both slaves and freemen. In April of 1835, the bill passed in both the Senate and the House. The bill stated that if any person teaches a slave to read and write, that person, if white, shall be fined one hundred dollars per offense and imprisoned for no more than six months. If the offender is a free man of color, they shall receive no more than fifty lashes and be fined no more than fifty dollars. If the offender is a slave, they shall be whipped no more than fifty lashes, fined half the penalty, and entitled to be a competent witness. Lastly, if a free man of color or a slave runs a school teaching slaves or free men to read or write, that person will incur the same fine, face imprisonment, and corporal punishment. Payne recalls, "At that point, I began to question the existence of God." He would ask, "If God exists, is he just? If so, why does he suffer one race to oppress and enslave another, to rob them by unrighteous enactments of rights, which they hold most dear and sacred?"[12]

However, Payne would not remain downtrodden. After a prophetic dream and encouragement from friends and colleagues, both black and white, he moved north to teach. He found some success in this endeavor by studying at the Lutheran Theological Seminary in Gettysburg, where he focused on German, Hebrew, Greek, ecclesiastical history, and systematic theology. He also opened a school for "colored children in the neighborhood,"[13] obtaining teachers from both the local community and the seminary. Likewise, he held religious meetings, revivals, and organized women's groups.

Two years into his studies, Payne suffered an eye injury that ultimately prevented him from graduating. He needed twelve months of rest and glasses to repair the damage.

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[12] Payne, *Recollections of Seventy Years,* 26.

[13] Payne, *Recollections of Seventy Years,* 51.

During this time, he became acquainted with the A.M.E. Church, where he was invited to preach and assist in Sunday School while on vacation. Payne recalls, "One day, lying in bed lamenting and pondering over the future, I felt a pressure from on high that constrained me to say with the Apostle Paul, "Woe is me if I preach not the gospel!"[14] At that moment, he devoted himself to the work of the ministry. After consulting, he decided to take a leave of absence from the Seminary and left for Philadelphia, Pennsylvania.

After receiving multiple invitations to speak with the leading members of the African Methodist Episcopal (A.M.E.) Church, Payne felt it his duty to become identified with it. Therefore, in the winter of 1841, he joined the A.M.E Church. In 1842, he was received on trial as a local preacher, and in 1843, he received his call to the itinerant ministry at Israel A.M.E Church in Washington, D.C. While in Washington, Payne organized the first Pastoral Association among black pastors. Likewise, this would be the first time that he wrote and published his thoughts about ministerial education. Payne says, "They took the form of five "Epistles on the Education of the Ministry."[15] These epistles would not come without controversy. He recalls that many of the clergy called him a devil, he was charged by another to have written a book full of absurdities, and still another accused him of branding the ministry with infamy. However, Payne would not be detoured, and he had connected with those who defended him because they saw the need for an educated ministry.[16]

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[14] Payne, *Recollections of Seventy Years,* 53.

[15] Payne, *Recollections of Seventy Years,* 63.

[16] Payne, *Recollections of Seventy Years,* 63.

Lisa Bowens adds that "one of his endeavors upon joining includes advocating strongly for an educated clergy, believing that it is to ensure equipping preachers to lead and minister effectively to the people with care."[17] Payne's initial plan was for young preachers of the future. The course he proposed had two sections. The first part was for exhorters, requiring two years, and the other for preachers, requiring four years. At the end of the course, eight essays on the "Education of the Ministry" had to be submitted, showing the efforts on behalf of the young ministers generally for literary attainments.[18]

After two years in Washington, D.C., Payne was sent forty-two miles north to Baltimore, Maryland, in 1845, where he would stay five years. He became the pastor of Bethel, Ebenezer, and Union Bethel Church and began teaching again; at first, not full-time, but as a private teacher for one of the prominent local preachers. Though he loved teaching, he now had a greater passion for ministry. Payne records, "I felt that my duties as pastor did not permit me to be engaged as a school-master."[19] However, after spreading the word to other parishioners, they pressured him, and he conceded to their request. Within one year, Payne had become the head of a school of fifty students, teaching English studies, Greek, and Latin. With God's grace, he was able to run the school as well as minister to the needs of the membership and a congregation of up to fifteen hundred souls.[20] At some point, Payne felt the strain of pastoring three churches; he felt the job was too much for one man. Therefore, after making a request, a decision

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[17] Lisa M. Bowens, *African American Readings of Paul* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2020), 155.

[18] Payne, *Recollections of Seventy Years,* 64.

[19] Payne, *Recollections of Seventy Years,* 65.

[20] Payne, *Recollections of Seventy Years,* 65.

was made to merge the churches; Ebenezer merged with Fell's Point while he kept charge of Bethel, thus lightening the load. While at Bethel, Payne notes that he was able to see growth in quantity and quality and correct some customs in worship.

The following year, Payne spent some time in Europe and returned to Baltimore in 1847. During this time, he married his first wife, Julia Farris. Unfortunately, she died within their first year, hours after giving birth to their daughter. Misfortune would continue to plague Payne; nine months later, his infant daughter died as well. In 1948, Payne was appointed by the General Conference as historiographer of the A.M.E. Church, and in 1950, he requested to resolve his duties as pastor to travel and complete this task. However, his request was denied, and he was reassigned to a smaller church, Ebenezer Station, in Washington, D.C., allowing him flexibility. Payne spent the next two years traveling and gathering information for the church's history, beginning with its formation and its first general convention in 1816. It was also during these two years, April 1852 to be exact, that he was elected and ordained a bishop of the African Methodist Episcopal Church. Immediately, he was placed in charge of the Philadelphia conference. Payne, being no stranger to opposition, faced just that. He states, "twice within the first eighteen months of my bishopric was I rejected by the people."[21]

In the summer of 1854, Bishop Payne married his second wife, Eliza Clark of Cincinnati; thus, he moved to Ohio. In 1856, he and his wife moved to Tawana Springs, now known as Wilberforce, OH. Fast-forward, the year is now 1862, and Bishop Payne was in Washington, D.C., almost one year after the start of the Civil War. While in Washington, he was in a meeting with the then-sixteenth President of the United States,

[21] Payne, *Recollections of Seventy Years,* 88.

Abraham Lincoln. He describes the president as "easy and urbane in manner, but not fluent in conversation, with a very careworn appearance and the countenance and expression of one who thinks deeply."[22]

Payne notes that the President expressed that "he felt as though Providence had guided him and enabled him to accomplish what he had accomplished."[23] Shortly after this meeting, the emancipation of slaves in the District of Columbia was introduced. On Friday, April 11, 1862, the U.S. Congress passed a bill abolishing slavery in D.C.; this bill had been introduced on December 16, 1861. President Lincoln signed the bill on April 16, 1862. Nine months later, as he approached the third year of the Civil War, he would sign the Emancipation Proclamation on January 1, 1863. This marked the beginning of the Reconstruction Era.

The Reconstruction Era refers to the post-Civil War recovery that took place between 1865 and 1877. During these twelve years, Black Americans gained citizenship and the right to vote. However, their quality of life steadily declined. On Palm Sunday, April 9, 1865, Confederate General Robert E. Lee surrendered to U.S. Lt. General Ulysses S. Grant at the Appomattox Courthouse in Appomattox, Virginia. While this treaty was discussed in Washington, D.C., conversations about the topic of Reconstruction had already begun. The original intent of Reconstruction was to restore the rebel (Southern) states to the Union. However, American historian Dr. Eric Foner of Columbia University states:

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[22] Payne, *Recollections of Seventy Years,* 108.

[23] Payne, *Recollections of Seventy Years,* 109.

It became the process by which American society tried to come to terms with the consequences of the Civil War:

1. The reunion of the nation
2. The destruction of slavery
3. The status of the four million slaves that were just freed
4. Who is a citizen?
5. What rights do they have, i.e., voting, marriage, etc.?[24]

Likewise, other questions arose about education and land ownership.

Two days after the surrender at Appomattox, President Lincoln delivered a speech about reconstruction that would cost him his life. At a White House event, Lincoln stated, "Some black men should have the right to vote; those deemed intelligent and those who serve our cause as soldiers."[25] On April 14, 1865 (Good Friday), Lincoln was assassinated. Lincoln would not be the only life lost due to the efforts at reconstruction.

Vice President Andrew Johnson, a North Carolina native, was Lincoln's replacement. Johnson grew up poor and hated wealthy Southern planters. However, he supported slavery and advocated white supremacy. President Johnson proved to be a problem for the freed blacks and the Reconstruction Movement. Johnson was against Southern states leaving the Union. Therefore, he was the only Southern senator to remain in Congress during the war and saw the emancipation of slaves as a way to end the war. It was because of Johnson's stance that Lincoln chose him to be his vice president.

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[24] Henry Louis Gates, Jr., *Reconstruction: America After the Civil War, Episode 1,* produced by Henry Louis Gates, Jr. 2019.

[25] Abraham Lincoln Presidental Library and Museum, "Examining Lincoln's Views On African Americans And Slavery," President Lincoln, https://presidentlincoln.illinois.gov/learn/educators/educator-resources/teaching-guides/lincolns-views-african-american-slavery.

However, when Johnson took office after Lincoln's death, his priority was to restore the rebel southern states. Johnson drafted a plan to give amnesty to former rebels who would pledge loyalty to the Union. Likewise, he allowed wealthy landowners amnesty as well if they personally called him and asked for a pardon.

The first order of business for a lot of freed slaves was the need to reconnect with family members who had been taken away by slavery. Many posted newspaper ads through black-owned newspapers, trying to find family. Likewise, many traveled miles, often on foot, to the last location in which they were together. The separation of the family proved to have long-lasting effects on the structure of the black family.

The second order of business for freed slaves was rights, especially land ownership, education, and the right to vote. Land ownership was initially on the immediate horizon for the new freedmen. However, it was taken away just as quickly as it was given.

In the summer of 1865, Major General Oliver Howard was appointed to lead the new government agency, the Bureau of Refugees, Freedmen, and Abandoned Lands, commonly known as the Freedmen's Bureau. The Freedmen's Bureau was established to protect Black individuals from violence, ensure access to education, facilitate access to land, and guarantee that local courts treated Black individuals fairly. Additionally, the bureau oversaw 850,000 acres of land that had been seized from or abandoned by Southern rebel landowners.

In July, Howard ordered the agents to rent out forty acres of plots to the now-freed blacks (thus, the term forty acres and a mule was birthed).[26] The freedmen would

[26] Henry Louis Gates Jr., *Reconstruction: America After the Civil War, Episode 1,* produced by Henry Louis Gates, Jr., 2019.

have three years to play off the debt, therefore giving the now-freed slaves a chance to own land and change their economic status. Unfortunately, Howard's plan would not last long; President Johnson began his plan to pardon the wealthy Southern landowners. By the end of the summer, many former confederates who fought to remove the southern states from the Union had been given a presidential pardon and allowed back into Southern society. Likewise, the reconciled Southerners were allowed to vote and create their own laws as they pledged their allegiance to the Union.

In September, Johnson ordered Howard to return all land controlled by the Freedmen's Bureau to the pardoned Confederates. This forced the freed slaves into labor contracts with some of their former owners. Howard University History Professor Dr. Edna Green Medford states, says, failing to redistribute the land, the United States created a dependency that would last for decades, and the fallout from that is being dealt with today."[27] Some years later, after repeated failed attempts to achieve equality for the now free slaves, W. E. B. Du Bois remarked on Reconstruction, "The slave went free, stood a brief moment in the sun, and then moved back toward slavery again."[28] The Reconstruction efforts certainly had their valleys, but there were also some peak moments.

Through numerous battles and hardships, Black men were ultimately granted the right to vote through the Fifteenth Amendment of the U.S. Constitution, which was signed on February 3, 1870. The amendment states, "The right of citizens of the United

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[27] Henry Louis Gates Jr., *Reconstruction: America After the Civil War, Episode 1,* produced by Henry Louis Gates, Jr., 2019.

[28] Mary Battle, "The Lowcountry Digital History Initiative," Southern Spaces, https://southernspaces.org/2015/highlighting-charlestons-african-american-history-through-lowcountry-digital-history-initiative/.

States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude."[29] However, due to "Jim Crow" laws in the Southern states, discriminatory practices such as poll taxes, literacy tests, grandfather clauses, and racist organizations like the Ku Klux Klan prevented many from exercising their right to vote until the passage of the Twenty-Fourth Amendment in 1962. This amendment made poll taxes illegal in federal elections, and in 1965, the Voting Rights Act was passed, prohibiting all forms of discrimination in elections.

Lastly, while there were many other issues to be addressed, the right to an education would be another uphill battle. As early as 1740, anti-literacy laws made it illegal for both enslaved individuals and free Black people to learn how to read and write in the antebellum southern states. Although not all states enacted their versions of the law simultaneously, they eventually reached a consensus. Generally, these anti-literacy laws stated that anyone caught teaching a slave to read and write, if that person was white, would be fined. However, if the teacher was Black, the punishment was far more severe. Anti-literacy laws were deeply rooted in the South, primarily established in response to the 1739 slave uprising in South Carolina known as the Stono Rebellion, which prompted most of the rebellious states to adopt such laws. Years later, in 1831, Nat Turner led a revolt that compelled the remaining states to pass similar legislation, with the exceptions of Maryland, Tennessee, and Kentucky. Many slaveholders feared that literate slaves could use their skills to escape to the North and assist others in doing so. Ronald Butchart states, "Literacy opened up the possibility of encountering ideas opposed

[29] Ronald Reagan Presidential Library and Museum, "Constitutional Amendments – Amendment 15 – "The Right to Vote," Regan Library, https://www.reaganlibrary.gov/constitutional-amendments-amendment-15-right-vote#:.

to human bondage and carried the potential of written communication between Black conspirators."[30]

Fredrick Douglas recalls his Master correcting his wife for teaching him to read saying:

> A slave should know nothing but the will of his master and learn to obey it. As to himself learning will do him no good, but a great deal of harm, making him disconsolate and unhappy. If you teach him how to read, he'll want to know how to write, and this accomplished, he'll be running away himself.[31]

Preventing slaves from escaping was not the only reason southern whites wanted slaves and blacks to remain illiterate; keeping slaves uneducated fueled the notion of racial inferiority. Southern whites, as well as those in the North, viewed themselves as superior to blacks. Their mindset mirrored that of Israel's oppressors in Egypt.

For they said, "Behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies, fight against us, and escape from the land" (Ex. 1:9-10). This ideology continued throughout the remainder of the antebellum period, well past the Reconstruction era.

To maintain white supremacy in the South after the Civil War, Black Codes and Jim Crow laws were created. Black Codes were restrictive laws designed to limit the freedom of African Americans and ensure their availability as a cheap labor force after slavery was abolished.[32] South Carolina and Mississippi were the first states to enforce

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[30] Ronald E. Butchart, *Schooling the Freed People: Teaching, Learning, and the Struggle for Black Freedom* (Walbaum, NC: The University of North Carolina Press, 2010), 2.

[31] Federick Douglas, *Narrative of the Life Of Frederick Douglas* (Mineola, NY: Dover Publications Inc., 1995), 23.

[32] History.com Editors, "Black Codes," History, https://www.history.com/topics/black-history/black-codes.

black codes. The codes required blacks to present evidence of employment by signing contracts of employment for a year, often forcing them to work for their former masters. Also, the law limited blacks to farming or being a servant, if they held other positions, they would have to pay a tax. These laws were mentored and enforced by white police forces made of Rebel Civil War veterans. If broken, blacks would be charged for vagrancy, fined penalties, and sometimes arrested.

To put an end to the unfair treatment of Blacks provided by the Black Codes, the Republicans in Congress passed the first Civil Rights Act. Likewise, the Fourteenth Amendment was ratified, granting equal protection under the Constitution to freed slaves, which would also make way for the Fifteenth Amendment three years later, granting black men the right to vote. Though the intentions were a step in the right direction for Blacks and the country, some White southerners stood their ground on perpetuating white supremacy. Thus, groups like the Klu Klux Klan were birthed.

Jim Crow laws were another system created to maintain the oppression of blacks in the South. Jim Crow laws were a collection of state and local laws that legalized segregation. The laws were designed to marginalize African Americans by denying them the right to vote, hold jobs, and get an education.[33] However, slavery, black codes, segregation, and white supremacy all had one thing in common: they failed to kill the tenacity of the Black spirit. They failed to kill the desire for equality, free from oppression. They failed to kill the innate divine, knowing that man was created in the image and likeness of the almighty Creator. All these systems could never rule supreme over the plan of God. Therefore, what they intended for evil, God was using it for the

[33] History.com Editors, "Black Codes," History, https://www.history.com/topics/black-history/black-codes.

good of Blacks. Like Moses, God was always raising up a deliverer, a leader, and a mentor amongst them. It was always God's plan for Harriet Tubman, Nat Turner, Frederick Douglas, W. E. B. Du Bois, and Daniel Payne, and host of others that were chronicled in the history of the world for their work in training others. Their names and faces would be the faces of the Black Mt. Rushmore to be always remembered.

Conclusion

Maya Angelou once said, "You can't know where you're going until you know where you've been."[34] That is what history does, it provides a roadmap for those in the present. Reconstruction in America was intended to be, or at least it should have been, a joyous time for freed slaves in the Southern states and blacks as a whole. However, more often than not, joy was nowhere to be found. From slavery to emancipation to reconstruction, blacks in this country have found themselves in the face of struggle. What one intended for evil, God will use it for good.

Reconstruction, rather than being a time of healing and renewal, was permeated with unfulfilled promises and violent opposition to the process of freedom for Blacks. However, in the face of systemic oppression, leaders such as Bishop Daniel Alexander Payne arose to lead people toward hope, education, and spiritual formation. His sacrifice and work are more than historical footnotes; they are encouraging testimonies of courage and the power of a divine calling. In the midst of adversity, Payne received assistance from organizations like the American Missionary Association and the A.M.E. Church.

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[34] Maya Angelou, *Wouldn't Take Nothing for my Journey Now* (New York, NY: Random House, 1993), 2.

Payne's leadership within the A.M.E. Church and his efforts to educate blacks before and during the Reconstruction era illustrate resilience.

Payne's leadership is marked by a persistent pursuit of education for African Americans. As the first Black college president in the United States and an advocate of theological and classical education, he understood that literacy was a path to empowerment and liberation. Payne's work with the AME Church served as a rampart against ignorance and desperation. He once said, "Knowledge is power, and power can only be used wisely under the control of virtue and religion."[35] His vision should challenge present-day leaders to embrace leadership models grounded in wisdom, education, and spiritual integrity.

Furthermore, Payne's formal theological training enabled him to endure the turbulence of the socio-political climate of the South. He was dedicated to equipping men and women to survive adversity and transcend it through faith and works. Thus, his leadership within the church was both pedagogical and pastoral. Historian Charles Wesley stated that Payne, "interrupted the function of the Christian ministry as that of an educator of men."[36] His dual emphasis on intellect and faith forged the way for many to follow in his footsteps.

This chapter is not only historical; it is also foundational. Daniel Payne's work serves as an educational framework for leadership development in the modern church, specifically TLOTP. The same dedication that led him to establish Wilberforce University and develop a ministerial training curriculum should inform today's church leaders on

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[35] Payne, *Recollections of Seventy Years,* 113.

[36] Charles H. Wesley, *Daniel Alexander Payne: Christian Educator* (Washington, DC: Associated Publishers, 1951), 87.

how to train leaders for the present and future generations. As ministry practitioners and biblical/theological educators, there must be an intentional investment in discipling leaders who are biblically centered, intellectually sharp, and socially conscious. Like Payne, who mentored numerous men and women for the work of the ministry, today's leaders must follow his path.

The importance of Payne's contributions becomes even clearer when examined against the backdrop of Reconstruction's broken promises. The systematic racial forces that sought to silence the Black voice failed. His legacy provided the blueprint for sustainable leadership and community development. Payne's educational philosophy, sermons, and writings still speak to contemporary issues, racial injustices, and the necessity of traditional and theological education. Jacquline Jones notes, "The Reconstruction era was not a failure of vision but a failure of will by those in power. Yet for those on the margins, Reconstruction was a moment to assert their God-given dignity."[37]

In closing, Bishop Daniel Payne's story is one of perseverance in the mist of adversity and a call to action. His story invites the modern church to reclaim its role as both advocate and educator. It challenges Christian leaders to create spaces where education, theology, justice, and empowerment meet. The historical narrative of Payne's life is enriched by his unwavering courage and faith. I believe this historical study relates to and informs the doctoral project because it shows the need for educating and mentoring others, and it inspires those on the receiving end to do the same. Bishop Daniel Payne and his advocacy for education played a major role during an era in which blacks

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[37] Jacqueline Jones, *God's Long Summer: Stories of Faith and Civil Rights* (Princeton, NJ: Princeton University Press, 1997), 119.

were not supposed to be educated and were considered to be less than animals. Likewise, Payne's push for education and equal rights equipped and inspired others to participate in the cause. His passion for education and training and his commitment to ministry will always be that historical compass for leaders today. His unwavering desire to respond to the call of God is something to be admired and practiced.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

For this doctoral project, "A Few Good Men: Identifying and Training Men for Leadership Roles," the objective is to equip the men at The Lighthouse On The Pike Church (TLOTP) with the necessary tools to serve as leaders. To achieve this, it is essential to not only develop a biblical foundation but also to establish a theological foundation. Therefore, this chapter will discuss two types of theology: Biblical and Practical Theology.

Biblical theology can be defined in various ways. Some modern writers use it to denote any theological interpretation of a biblical text, but traditionally, "biblical theology" refers to "the overall theological message of the whole Bible.[1] In other words, it seeks to explain what biblical writers said concerning specific issues. As a discipline, Biblical theology helps one to understand how God's plan for creation is revealed gradually over time, also known as progressive revelation. Graeme Goldsworthy states, "Biblical Theology is nothing less than the study of God's plan of redemption as revealed progressively from Genesis to Revelation."[2]

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[1] Brian S. Rosner, "Biblical Theology," in *The New Dictionary of Biblical Theology*, eds. T. Desmond Alexander and B. S. Rosner (Leicester, UK: IVP, 2000), 3.

[2] Graeme Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible* (Downers Grove, IL: InterVarsity Press, 2002).

Currently, TLOTP does not have a leadership development model for identifying and training men to serve in leadership roles. When defining biblical leadership, Don Howell defines biblical leadership as "taking the initiative to influence people to grow in holiness and to passionately promote the extension of God's kingdom in the world."[3] Men are to bear the primary responsibility to lead and influence growth in the church. This belief is founded in the succession of male leadership throughout both the Old and New Testaments. From the creation account Moses records, "God created man in his own image, in the image of God he created him; male and female he created them;" (Gen. 2:27) showing equality between the two; male and female.

However, in chapter two, God makes Adam the head, thus showing order of responsibility. A definition for male leadership given by Raymond C. Ortlund seems appropriate, he writes, "In the partnership of two spiritually equal human beings, man and woman, the man bears the primary responsibility to lead the partnership in a God-glorifying direction."[4] Therefore, this section will utilize the discourse of biblical theology in order to show a thread of male leadership that can be traced from Adam through key figures in the Old and New Testaments. This thread not only develops theological truths enveloped within the biblical narrative; it also unfolds that the primary responsibility for male leadership was to pass on the faith. Finally, this chapter will assist with establishing a theological foundation for male leadership.

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[3] Don N. Howell, Jr., *Servants Of The Servant: A Biblical Theology of Leadership* (Eugene, OR: Wipf and Stock Publishers, 2003), 3.

[4] Raymond C. Ortlund, Jr., "Male-Female Equality and Male Headship: A Response to Evangelical Feminism" in *Recovering Biblical Manhood and Womanhood* (Wheaton, IL: Crossway, 2021), 119.

Genesis

The foundation for male leadership was first developed in the creation account. Before the fall, God established male headship through Adam for his creative order. Adam was formed first and was given the responsibility to care for all that God had created. He was given the authority to name the animals and named all that God created. In New Testament writings, Paul will make mention of this creation order to Timothy, stating, "For Adam was formed first, then Eve" (Gen. 2:7). Paul points back to the creation account to show God's intended created order for men and women. Paul Schreiner says, "Paul's appeal to creation rather than culture is decisive; he roots male leadership not in a transient social construct but in the very order of creation itself."[5]

After the fall, God's order still remained intact; however, the human condition is now corrupted by sin. Genesis 3:9 shows readers that after man (Adam and Eve) sinned, God still summoned Adam first, holding him accountable for what had just occurred. Richard Pratt wrote, "By addressing Adam first, God reinforces his role as covenant head, a role that continues throughout scripture."[6] This thread will persist through both Old and New Testament leadership, demonstrating that men bear the primary responsibility in biblical leadership.

In the creation account, God created man. Man is a generic term for both male and female (Gen.1:26); however, the Bible narrative begins with Adam, the first of God's human creations. Adam is given primary responsibility to work the garden, care for it,

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[5] Thomas R. Schreiner, *Women in the Church: An Analysis and Application of 1 Timothy 2:9-15* (Grand Rapids, MI: Baker Academic, 1998).

[6] Richard L. Pratt, Jr., *He Gave Us Stories: The Bible Student's Guide to Interpreting Old Testament Narratives* (Phillipsburg, NJ: P and R Publishing, 1993), 200.

and name every beast of the field and the birds of the heavens (Gen. 2). In addition to working the garden, caring for it, and naming every beast of the field and bird of the heavens; he and his wife Eve (whom he named as well) were given the responsibility to multiply and fill the earth. Until Jesus, Adam arguably had the greatest responsibility ever given to mankind. However, Adam would go down in history as the greatest failure of all time. He eventually disobeyed God, known as "The Fall," thus introducing sin into the world; faulty leadership has great consequences. After Adam's fall, known as "the fall," sin grew increasingly on the earth, resulting in God destroying all of His creation except for eight people: Noah and his family.

Noah is the second key figure in the Old Testament. He was commanded by God to build an ark. Although the earth had never experienced rain, the Lord had not allowed it to rain (Gen. 2:5). Noah followed God's command and thus survived the great flood. Due to God's covenant with Noah, he and his family preserved human life, leading nations to descend from him and becoming a symbol of God's forgiveness for all humanity to witness.

Noah's three sons, like Adam, were given the responsibility of repopulating the earth after "The Flood. The Bible does not provide a complete record or history of two of Noah's sons. However, it does provide a record of Shem, thus continuing the generations to Abraham, who becomes the father of Israel.

Abraham, later known as the father of faith, is foundational to the great nation of Israel and future Christians. It is with Abraham that God enters a covenant (Gen. 15), promising his offspring, which would ultimately turn out to be Christ (Gal. 3:16). Abraham's role in the biblical narrative ultimately proves him to be a leader of faith.

Succeeding Abraham, Isaac, a promised child given to Abraham, carries on the covenantal promises made to his father, exemplifying the male leadership role within God's people. Isaac fathers Jacob, whose name is later changed to Israel. Jacob fathers twelve sons and continues in the role of his father, evidenced by his becoming the ancestor of the twelve tribes (named after his sons) of Israel.

Joseph, one of Jacob's sons, was betrayed by his brothers, sold into slavery, and falsely accused of attempted rape. He overcame adversity and became second in command in Egypt, just below the pharaoh. Although Joseph never technically served as a leader in Israel, he would eventually save his family, specifically Judah, thus preserving the earthly lineage of Christ (Gn. 40-50).

The Exodus

Moses, an infant Holocaust survivor, would become the first prophet of Israel. He leads God's people out of Egypt after 430 years of slavery to the Promised Land. Not only does Moses lead the people, but he also serves as a mediator between them and God. His leadership role is crucial; his participation in the liberation (which could be a discussion in Liberation Theology) of Israel highlights the significance of male leadership in God's divine plan for the organization of community and the church. Moses' execution of the advice given to him by his father-in-law Jethro would later become the model for the qualifications of deacons in the New Testament. Eventually, Moses dies and is succeeded by Joshua, who continues the assignment given to Moses: to lead Israel to the Promised Land and conquer its inhabitants.

The Judges

During the time of the Judges, attention is given to a multitude of male leaders in the land of Israel, including Othniel, Ehud, Samuel, Jephthah, Tola, Ibzan, Gideon, Samson, and Barak. It is important to note that Deborah was the only female named as a judge, and Jael was the only woman recognized as the victor over Jabin's army (Jdgs. 4:22). However, this does not alter the prevalence of male leadership seen throughout scripture. Likewise, this is not an attempt to make an argument for or against female leadership.

The Kingdom Period

The establishment of monarchical reign over Israel begins with Saul, known as the Kingdom period. As the first king of Israel, Saul eventually disobeys God's instructions given through Samuel, leading to his crown being snatched away from his lineage and given to the shepherd boy David. God makes a covenant with David, promising an everlasting line of succession. This covenant (covenant theology, which focuses on how God relates to his creatures through covenants) is theologically important, much like the covenant made with Abraham; it speaks of the Christ to come. In addition, David is credited with uniting the tribes (the United Kingdom) and establishing Jerusalem as the capital city of Israel. After David's death, Solomon, David's son by Bathsheba, becomes the successor to the throne. Although he does not live up to his father's legacy due to his apostasy, the kingdom was split. The kingdom would be united for one hundred and twenty years under the leadership of these three kings (1 and 2 Sm. and 1 Kgs.).

Men like Elijah, Jeremiah, Isaiah, Nahum, Ezekiel, Hosea, Habakkuk, and Daniel represent male leadership in the biblical narrative of the prophets. They exemplify that male leaders were the primary carriers of God's message throughout the Old Testament scriptures. History demonstrates that God appointed male patriarchs, serving as priest-kings and prophets to lead Israel. Old Testament figures like Abraham, Moses, and David serve as theological examples of biblical leadership, thereby establishing God's order for creation. Walter C. Kaiser states, "God's pattern of leadership is revealed through the patriarchal structure, in which responsibility and covenant headship were assigned to men, not as a privilege but as a divine calling."[7]

In the New Testament, Jesus (who was born as a man) chooses thirteen male apostles, including Paul, thus continuing the trend of male leadership. While this does not diminish the contributions of women in his ministry, it nonetheless highlights his decision regarding the future heads of the church, aligning with the Old Testament model.

The last Apostle chosen (as scripture reveals) writes the majority of the New Testament. Paul's letters to the churches not only provide theological guidance but also practical application. His letters emphasize doctrine, community, and order, thereby shaping the structure of the early church. Paul also chooses Timothy and Titus as his successors over the churches. Thus, we see continuity in both the Old and New Testaments, showing that men bear the primary responsibility for biblical leadership in passing on the faith.

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[7] Walter C. Kaiser, *The Promise-Plan of God: A Biblical Theology of the Old and New Testament* (Grand Rapids, MI: Zondervan, 2008), 41.

Practical Theology

Practical theology can be defined as a critical reflection on both the corporate and individual expressions. John Swinton describes it as "a critical reflection on the actions of the church in light of the gospel."[8] One might say that Practical Theology (with an emphasis on Practical) is "doing theology," thus serving as a bridge between the doctrinal truths of the Bible and their application. Therefore, it is theology in action; it is the way Christians live out their faith in community. Included are disciplines such as Christian education, homiletics, liturgics, and pastoral care. More broadly, it relates to sanctification and living a Christian life. It is often practical divinity.[9] One of its subfields is ecclesiology (from the Greek *ekklēsia*, meaning "that which is called out" or "the church"). This doctrine of the Church is based on an inductive study of the scriptures.[10] According to Gregg Allison, "The church is the body of Christ, a living organism with a divinely given structure for governance and mission."[11] To fulfill this mission, leadership plays a significant role in the functioning of the church. Having a leadership model equips other members of the church for service and discipleship. Therefore, this section will utilize the discourse of Practical Theology to highlight the need for employing a leadership development model.

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[8] John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London, UK: SCM Press, 2006), 6.

[9] Donald K. Mckim, *Westminister Dictionary of Theological Terms* (Louisville, KY: Westminister John Knox Press, 1996), 85.

[10] R. Allan Killen, "Ecclesiology," in *The Wycliffe Bible Encyclopedia*, eds. Charles F. Pfeiffer, Howard F. Vos, and John Rea (Chicago, IL: Moody Press, 1975), 240.

[11] Gregg Allison, *Sojourners and Strangers: The Doctrine of the Church* (Wheaton, IL: Crossway, 2012), 29-31.

The church is more than a building; it is a living organism—the body of Christ. This idea of a living organism is clearly expressed in Paul's letter to the church at Corinth, as he states, "For just as the body is one and has many members, and all the members of the body, though many, are one body" (1 Cor. 12:12). However, this living organism is also an organization and should be structured as such (a biblical one). According to the Bible, this body of Christ (organization) has two offices established by the New Testament: the elder (Gk. presbuteros); (pastor, bishop, overseer), who governs local congregations.[12] Elders serve as the primary leaders in the church, with their qualifications detailed in 1 Timothy 3 and Titus. Benjamin L. Merkle highlights that, "Elders are responsible for teaching, shepherding, and overseeing the congregation, ensuring doctrinal faithfulness and spiritual growth."[13] The office of the elder is designed for spiritual oversight and governance, with elders tasked with leading (shepherding) the flock and teaching sound doctrine. Peter instructs the churches to pursue not "shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock.[14] Alexander Strauch writes, "Biblical eldership is not about personal power, but about servanthood, modeled after Christ himself."[15]

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[12] Mckim, *Westminister Dictionary of Theological Terms*, 88.

[13] Benjamin L. Merkle, *Forty Questions About Elders and Deacons* (Grand Rapids, MI: Kregel, 2009), 59.

[15] Alexander Stauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Littleton, CO: Lewis and Roth, 1995), 37.

The deacon (Gk. diakonos); servant (in a general sense), is the second office of the New Testament established for the local church.[16] Their primary responsibility is to assist the presbuteros by following the already established biblical pattern. They serve in a supportive role, overseeing practical matters to allow the elders to focus on spiritual matters, as illustrated by the Apostles in Acts 6 in the early church. Mark Dever highlights that, "Deacons are crucial for maintaining church unity and facilitating effective ministry."[17]

The deacon serves the church through serving (the elder serves as well; they have different responsibilities), primarily the physical needs of the church to allow the elders to dedicate their time to teaching and prayer. In the Book of Acts, the apostles told the people, "It is not right that we should give up preaching the word of God to serve tables. Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word" (Acts 6:3-4).

Paul gives criteria to both Timothy and Titus on who qualifies for the office of elder and deacon, though there are some differences between the two, they are very similar. Paul uses for both; the elder and the deacon, the singular personal pronoun, "he." Paul says:

> He must manage his own household well, and he must not be a recent convert (for an elder). Likewise, they both must be the husband of one wife. The point for mentioning this, is that Paul would like to establish the order of men bearing the primary responsibility as leaders. He is not alone in this, the apostles in Acts instructs the people to choose seven men. (Acts 6:2-3).

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[16] Matt Smethurst, *Deacons: How They Serve and Strengthen The Church* (Wheaton, IL: Crossway, 2021), 1-10.

[17] Mark Dever, *The Deliberate Church: Building Your Ministry on the Gospel* (Wheaton, IL: Crossway, 2005).

Jesus chooses twelve men as Apostles from amongst his many disciples, women included. Likewise, Jethro advises Moses to choose men to help him govern the people of Israel. Matt Smethurst makes the argument that the position of deacon should exclusively be men (though he states that all believers are deacons in a narrow sense).

It is important to note that it is not the researcher's intent to argue whether women can be leaders in the church; that is beyond the scope of this project. However, borrowing Raymond Ortlund's explanation that, "...the man bears the primary responsibility to lead the partnership in a God-glorifying direction."[18] I emphasize male leadership to establish a sound theological conclusion regarding the project's direction. One cannot deny that male leadership in Judaism and in Christian church governance is rooted in the Bible's teachings. The pattern for male leadership can be traced throughout both the Old and New Testaments, thus reflecting God's plan for the church and the family.

Effective leadership development within the body of Christ (specifically the local church), is not something that happens haphazardly; it must be an intentional action rooted in biblical truth. Therefore, TLOTP must intentionally employ a leadership development model. This section will discuss the intentional strategic approach for identifying, training, discipling, and developing potential leaders.

The first step in leadership development is recognizing individuals who show signs of being called by God and those who embody the principle of godly character. Paul instructs Timothy to "entrust to faithful men who will be able to teach others also" (2 Tim. 2:2). Leadership is not merely about willingness; it requires the demonstration of spiritual growth, commitment, and faithfulness to serving Christ and the church. John

[18] Ortlund, "Male-Female Equality and Male Headship," 119.

MacArthur believes that biblical leadership entails a combination of calling and gifting. He states, "God does not call the equipped; He equips the called."[19] This perspective emphasizes the necessity for senior leaders to look beyond outward appearances, as "man looks at the outward appearance, but the Lord looks at the heart." (1 Sm. 16:7).

Those who desire to become leaders must first demonstrate faithfulness and consistency in their walk with Christ and show a heart for ministry. In addition to MacArthur, Aubrey Malphurs believes that churches should establish and communicate clear criteria for the leadership selection process. He says, "A leadership pipeline must include not spiritual maturity and doctrinal soundness but also a visible passion for serving others."[20] Thus, the process for identifying leaders should not be based on personal biases or cultural expectations but only on biblical qualifications.

Once potential leaders have been selected, then the next step is to train, train, train. In other words, the discipleship process begins. Jesus established this method of training. He trained his disciples through personal discipleship, he spent time with them, teaching and training them for ministry, "and he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach" (Mk. 3:14). The church should follow this model, the church should provide biblical instruction, mentorship, and the opportunity for practical ministry. Moving beyond biblical instruction, spiritual mentorship plays a major part in leadership development. J. Oswald Sanders wrote, "Spiritual leadership is more caught than taught; mentorship is

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[19] John MacArthur, *The Master's Plan for the Curch* (Chicago, IL: Moody Publishers, 1995), 200-203.

[20] Aubrey Malphurs, *Developing a Vision for Ministry in the 21st Century* (Grand Rapids, MI: Baker Books, 2018), 48.

indispensable in raising up the next generation of leaders."[21] Thus, mentorship nurtures emerging leaders by giving them guidance, allowing them to mature in a structured environment. Furthermore, practical ministry training must be woven into the culture of the church. Timothy Witmer writes, "Leadership training must be hands-on, allowing future leaders to exercise their gifts under the oversight of experienced mentors"[22]

Some argue that male-only leadership in the church is antiquated, restrictive, and excludes gifted women from important roles. Mohler says, "Biblical leadership is not about privilege but about responsibility and service."[23] Piper and Grudem agree that " the biblical model of leadership does not diminish women but affirms their invaluable role in the church while maintaining the distinct calling of male eldership."[24]

The concept of male (primarily male-exclusive) leadership poses a challenge to those advocating for female inclusivity in church governance. Consequently, critics of primarily male-exclusive leadership argue that the culture during biblical times was heavily influenced by leadership (not God) and that this culture fostered chauvinism, misogyny, and oppression toward women. These groups contend that the biblical foundations for male leadership are outdated and should be reassessed. Two theological counterarguments addressing this struggle of the sexes can be examined through the lenses of the Egalitarian view and the Complementarian view. The egalitarian perspective asserts that the appropriate roles for men and women are distinct yet complementary.

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[21] J. Oswald. Sanders, *Spiritual Leadership: Principles of Excellence for Every Beliver* (Chicago, IL: Moody Publishers, 2008), 84.

[22] Timothy Witmer, *The Shepherd Leader* (Phillipsburg, NJ: P and R, 2010), 123.

[23] Mohler, *The Conviction To Lead,* 20-21.

[24] John Piper, and Wayne Grudem, *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism* (Wheaton, IL: Crossway, 1991), 121.

Egalitarians believe that women can occupy all the same roles in church leadership as men, and that in a marriage, authority is appropriately shared equally between husband and wife. Egalitarianism also maintains that women and men may hold the same positions in society more broadly.[25] Complementarianism, on the other hand, posits that women and men are spiritually equal but have distinct and complementary roles within the home, church, and wider society. This perspective stands in opposition to egalitarianism, which contends that men and women have equivalent roles. Complementarian positions typically assert that certain roles in church leadership are reserved for men only, and that in marriage, the husband is rightly seen as the head of the family and holds some degree of authority over the wife. Some complementarians' views also maintain that women and men have different roles in broader society beyond the home and church.[26]

The nucleus of opposition between the two centers on biblical interpretation and how cultural influence plays a role. Kevin DeYoung notes, "While egalitarians emphasize cultural context, complementarians uphold the biblical pattern of male leadership as a transcultural principle." [27] Likewise, Craig Blomberg points out that "egalitarians argue from passages that suggest mutual submission, i.e., Ephesians 5:21, while complementarians emphasize passages that explicitly outline male headship, i.e., 1

[25] John D. Barry et al., *Complementarianism: The Lexham Bible Dictionary* (Bellingham, WA: LexhamPress, 2016), Logos.

[26] Barry and et al., *Complementarianism,* Logos.

[27] Kevin DeYoung, *Men and Women in the Church: A Short Biblical, Practical Introduction* (Wheaton, IL: Crossway, 2019), 19-20.

Timothy 2:12 and 1 Corinthians 11:3).”[28] It is also important to include Wayne Grudem and William Webb in the conversation. Grudem explains, “the authority of the structure of the church is modeled after Christ’s headship over the church, making male leadership a theological rather than a sociological issue.”[29] On the other hand, Webb suggests a different approach, stating, “Some biblical instructions were given within cultural frameworks and should be adapted accordingly.”[30] Notwithstanding these arguments, theologians such as Andreas Kostenberger, believes, “Paul’s teaching on church leadership is not rooted in cultural accommodation but in the created order itself (1 Tim. 2:13).”[31]

Leadership, at its core, is the ability to lead others; however, some may simply view it as being in charge. Christian leadership, on the other hand, presents a slightly different perspective. It involves guiding and shepherding a Christian community, characterized by serving others, teaching, and upholding Christian values and principles. Timothy Witmer states, “Shepherding involves knowing, feeding, leading, and protecting the flock, mirroring Christ’s care for His people.”[32] Thus, Christian leadership necessitates intentional, relational discipleship, as modeled by Christ with His apostles. Scripture clearly indicates that leadership is not solely based on skills or influence; one’s

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[28] Craig Blomberg, *Neither Poverty Nor Riches: A Biblical Theology of Possessions* (Downers Grove, IL: InterVarsity Press, 2006), 150.

[29] Wayne Grudem, *Biblical Foundations for Manhood and Womanhood* (Wheaton, IL: Crossway, 2002), 260.

[30] William J. Webb, *Slaves, Women and Homosexuals: Exploring the Hermeneutics of Cultural Analysis* (Downers Grove, IL: InterVarsity Press, 2001), 67.

[31] Andreas J. Kostenberger, *God, Marriage and Family: Rebuilding the Biblical Foundation* (Wheaton, IL: Crossway, 2015), 150.

[32] Timothy Witmer, *The Shepherd Leader* (Phillipsburg, NJ: P and R, 2010), 142.

character must also be considered. Paul's qualifications for elders and deacons (1 Tim. 1:3; Titus 1:5-9), the apostles' requirements for the seven men (Acts 6:3), and Moses' guidelines in the Exodus (Exodus 18:21) highlight the importance of integrity, faithfulness, and a strong theological foundation. Jerry Bridges notes, "Competency is essential, but without godly character, a leader's influence will ultimately falter."[33]

Throughout this foundations chapter, the need for a structured leadership development model at TLOTP has been shown through biblical and practical theology. Implementing a leadership model and training is not only necessary for effective administration; it is also a biblical mandate that requires relational development, spiritual formation, and adherence to the principles of the Bible. The theological foundations of male leadership, found throughout the New and Old Testaments, present a healthy model for church governance and pastoral responsibility. One key principle explored in this chapter is the biblical directive for leadership training. Paul reminds Timothy to "entrust to faithful men who will be able to teach others the things that he heard from him in the presence of many witnesses" (2 Tim. 2:2). This principle, echoed from Adam to the Apostles, highlights the continuity of male leadership in guiding God's people.[34] Likewise, the roles of elders and deacons further emphasize the theological expectation that church leadership should be entrusted to spiritually mature men who demonstrate character and competency.[35]

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[33] Jerry Bridges, *The Discipline of Grace: God's Role and Our Role in the Pursuit of Holiness* (Colorado Springs, CO: NavPress, 2016), 52.

[34] Marc Cortez, *Theological Anthropology: A Guide For the Perplexed* (New York, NY: T and T Clark International, 2010), 276.

[35] Alexander Stauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Littleton, CO: Lewis and Roth, 1995), 176.

The biblical and theological model of leadership succession is likewise seen in the history of scripture. As seen in the biblical theology section of this chapter, leadership succession transitioned from Moses to Joshua and from Paul to Timothy and Titus. Joshua received his leadership training while he walked closely with Moses, therefore gaining firsthand experience on the weightiness of being a leader of God's people, "Then Moses summoned Joshua and said to him in the sight of all Israel, "Be strong and courageous, for you shall go with this people into the land that the LORD has sworn to their fathers to give them, and you shall put them in possession of it" (Deu. 31:7). Likewise, Paul was a mentor to Timothy and Titus, charging them with pastoral responsibilities (1 Tim. 1:3; Ti. 1:5). Oswald Sanders states, "True leadership is not about holding power but about passing it on wisely to the next generation"[36]

Practical theology affirms the biblical model by demonstrating that leadership is not synonymous with hierarchical superiority, but rather with servant leadership and stewardship. Jesus not only taught this, declaring, "The greatest among you shall be your servant" (Matt. 23:11) but also modeled it when he "rose from supper and laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him" (Jn. 13:4-5). Pastoral leadership is a sacred duty that demands humility, accountability, and an unwavering commitment to the word of God. Furthermore, the emphasis on male leadership does not argue for male superiority but rather showing theological responsibility. Again, it is fitting to quote Ortland, who says,

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[36] J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago, IL: Moody Publishers, 2008), 169.

"In the partnership of two spiritually equal human beings, man and woman, the man bears the primary responsibility to lead the partnership in a God-glorifying direction."[37]

Therefore, the writing is on the wall for TLOTP; the path forward must include an intentional model of leadership development centered on a theological foundation. The senior pastor bears the primary responsibility for identifying, training, and commissioning qualified men for leadership within the church. This can be realized through mentorship, biblical and theological training, pastoral oversight, and personal discipleship. Ongoing discipleship will be crucial; one-time events will not prove sufficient, and leadership must be nurtured over time. Trainees must receive regular feedback, opportunities to serve, and accountability. Dietrich Bonhoeffer states, "The call to follow Christ is a call to share in the community, to live in service, and to submit to the form of Christ."[38]

Leadership cannot solely remain functional; it also has to be formative. Therefore, pairing mature leaders with emerging ones will help maintain sustainability within the leadership structure as well as the church's longevity. Furthermore, men selected and trained must be evaluated by their willingness to serve, family life, and personal holiness, not just their gifting. Paul instructs Timothy that a leader's character is central to his qualification for service. I believe these practices will prepare men to serve while simultaneously instilling the character required for godly leadership.

If the senior pastor of TLOTP embraces the theological model discussed in this chapter with diligence and intentionality, the culture of the church will be marked by

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[37] John Piper and Wayne Grudem, *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism* (Wheaton, IL: Crossway, 1991), 119.

[38] Dietrich Bonhoeffer, *Life Together* (New York, NY: Harper and Row, 1954), 21.

faithfulness, fruitfulness, and stability, thus creating a pipeline of trained, godly men equipped to lead the church with courage, strength, and humility. Such a church will be able to withstand the tests of a forever-changing world, holding fast to the truth of God's Word, for the grass withers and the flowers fade, but the word of the Lord will stand forever (Is. 40:8). The pastor's role in implementing this plan must be strategic. Alongside casting the vision, he must live it in real-time. By doing so, he will glorify God through faithful biblical leadership while also preparing the people of TLOTP for future generations.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATION

Legend has it that the lyrics to the "Marine Corps Hymn" were written by an unknown author, although the composer is known to be the French composer Jacques Offenbach in 1859. However, the origin of some of the lyrics is known. In 1805, after the war with the Barbary pirates, the colors were inscribed with the words, "To the shores of Tripoli." Later, the Marines captured Mexico City and the Castle of Chapultepec (known as the Halls of Montezuma). In 1929, the Commandant of the Marine Corps authorized the first official version of the hymn.[1] Now, some ninety-six years later, Marines from all over the world come to a complete halt whenever these words are heard:

> From the Halls of Montezuma to the Shores of Tripoli; we fight our country's battles in the air, on land and sea; first to fight for right and freedom and to keep our honor clean; We are proud to claim the title of United States Marine. Our flag's unfurled to every breeze from dawn to setting sun; We have fought in ev'ry clime and place. Where we could take a gun; in the snow of far-off northern lands And in sunny tropic scenes; You will find us always on the job The United States Marines. Here's health to you and to our Corps which we are proud to serve In many a strife we've fought for life and never lost our nerve; If the Army and the Navy ever look on Heaven's scenes; They will find the streets are guarded by United States Marines.[2]

[1] United States Marine Corps, "The Marines Corps Hymn," US Marine Corps, https://www.marineband.marines.mil/Audio-Resources/The-Marines-Hymn/.

[2] U. S. Marine Corps, "New Employees: About the Marine Corps," U. S. Marine Corps, https://www.hrom.marines.mil/New-Employees/About-the-Marine-Corps/Hymn/.

Leadership is a fundamental aspect of any organization, including the church. It determines direction, efficiency, and longevity. The United States Marine Corps (USMC) has one of the finest, well-established leadership training models that has proven itself to withstand the test of time. This chapter examines how the USMC Leadership Development Theory can be effectively applied to the church, more specifically, The Lighthouse On The Pike Church (TLOTP).

This chapter will likewise explore how USMC Leadership Development Theory can ensure a sustainable model for selecting and training male leaders within the TLOTP. The primary target is to integrate biblical theology with a proven leadership theory to create a vigorous framework for ministry. USMC Leadership Development Theory is largely based on the philosophy of General John A. Lejeune, who believed that Marines are to lead by example and prioritize the welfare of other Marines under their command. General Lejeune defined leadership as "the sum of those qualities of intellect, human understanding, and moral character that enable a person to inspire and to control a group of people successfully."[3] General Clifton B. Cates, says:

> Leadership is intangible, hard to measure, and difficult to describe. Its quality would seem to stem from many factors. But certainly, they must include a measure of inherent ability to control and direct, self-confidence based on expert knowledge, initiative, loyalty, pride, and sense of responsibility. Inherent ability cannot be instilled, but that which is latent or dormant can be developed. Other ingredients can be acquired. They are not easily learned. But leaders can be and are made.[4]

The United States Marine Corps (USMC) was established on November 10, 1775, by way of resolution of the Continental Congress who authorized two battalions of

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[3] "Marine Corps Manual Chapters 1-3," in *MCO 100.58.* (Washington, DC: Headquaters Marine Corps, 1980), A-2.

[4] Clifton B. Cates, *Marine Corps Gazzette* 10, no. 29 (1945): 24.

Marines. On July 11, 1798, the USMC was established as a separate service and, in 1834, was made part of the Department of the Navy. In 1947, the National Security Act was amended and set forth the current structure, missions, and functions of the USMC.[5] Its authority is granted by the Secretary of the Navy, who is the head of the Department of the Navy. Under the direction and authority of the Secretary of Defense, the Secretary of the Navy is responsible for setting the policies and overseeing the organization, operation, and administration of the Department of the Navy. The USMC plays a significant role within the Department and is subject to its laws and regulations. The authority and responsibility of the USMC's Commandant stem from the delegation of authority vested in the Secretary of the Navy; therefore, the Commandant commands the USMC and serves as its senior officer.[6]

One of the oldest sayings of the now 249-year-old USMC is "A Few Good Men." This slogan first appeared in a Boston newspaper advertisement on March 20, 1779, by Captain William Jones, who was seeking "a few good men" to enlist for the Revolutionary War.[7] At the time, the Corps was just under four years old but already had a reputation as the ultimate fighting squad. The slogan perfectly suited the Marines because it implied that "a few" would be sufficient. This slogan has endured for 249 years and remains synonymous with the Corps to this day.[8]

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[5] "Marine Corps Manual Chapters 1-3," 1-3.

[6] "Marine Corps Manual Chapters 1-3," 1-3.

[7] Steve Kellner, "To Battle We Go: A Few Good Men (And Women)," The Salvation Army, https://southernusa.salvationarmy.org/fortmyers/news/to-battle-we-go-a-few-good-men-and-women-6/.

[8] Marlon F. Sturkey, "Heritage Press International," USMC Press, http://www.usmcpress.com/heritage/usmc_slogans.htm.

It is hard to prove; however, I believe that this slogan finds its origin in the Bible (at least its inspiration). For instance, this project finds its biblical foundation in Exodus, where Jethro advises Moses to look for able men and appoint them as chiefs of thousands, hundreds, fifties, and tens (Ex. 18:21). Additionally, God reduces Gideon's army from 3,200 to 300 and sends them into battle. Similarly, King David's fighting force of 600 men, who defeated larger armies, was reduced to 400 and vanquished the Amalekites (1 Sam. 16). Lastly, one cannot forget that Jesus chose twelve (actually fourteen) men who turned the whole world upside down. One could legitimately argue that a recurring theme throughout the Bible is that God accomplishes more with less.

The Marine Corps, technically a department of the Navy, has its own command structure that follows the "rule of three." The "rule of three" means there are three units at every lower level within the next larger unit. The structure composition is as follows:

1. Fireteam – consist of three Marines and a team leader with the rank of Corporal.

2. Squad – consist of nine Marines, made up of three teams, commanded by a Sergeant

3. Platoon – consist of twenty-seven Marines, made up of three squads, commanded by a Lieutenant

4. Company – consist of 243 Marines, made up of three platoons, commanded by a Captain, a company, also has a headquarters element

5. Battalion – consist of at minimum 729 Marines, made up of 3 or more companies, commanded by a Lieutenant Colonel

6. Regiment – consist of 2,187 Marines, made up of 3 battalions, commanded by a Colonel

7. Marine Division – consist of 6,561 Marines, made up of 3 regiments, commanded by a Major General

8. Marine Corps – consist of 26,244 Marines, made up of 4 divisions, commanded by a General; The Commandant of the Marine Corps who reports to the Secretary of the Navy. (Note, this is the format model; there are currently 172,000 active-duty members and 32 thousand reserves).[9]

Leadership Development Theory primarily emphasizes a "leader-centric" approach, highlighting the core values of honor, courage, and commitment. In this framework, leaders are expected to nurture their subordinates through a mix of strong mentorship, leading by example, and instilling a sense of responsibility within the unit. They often employ a delegating and persuasive leadership style to foster initiative and independent thinking among Marines. General Charles Krulak once stated, "You cannot lead by memo, you cannot lead by shouting, you cannot lead by delegation of your responsibility-you must lead by example.[10]

Command and control are the means by which a commander recognizes what needs to be done and sees to it that appropriate actions are taken.[11] In the case of Moses, who was the commander of the children of Israel in the desert, he initially failed to recognize what needed to be done, resulting in a lack of a plan of action. However, Moses' father-in-law, Jethro, did see the problem with Moses' leadership and laid out a plan for him. It was Moses who initially carried out that plan. Likewise, TLOTP is in dire need of a leadership model. The pastor must recognize what needs to be done regarding the selection of male leadership. Secondly, there must be a plan of action.

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[9] U. S. Department of Defense, "Military Units Marine Corps," U. S. Depatment of Defense, https://www.defense.gov/Multimedia/Experience/Military-Units/Marine-Corps/#units.

[10] Marine Corps University Research Library 2024, "Marine Corps Ethics, Values, Leadership Development," Marine Corps University Research Library, https://grc-usmcu.libguides.com/pme/qpme/marine-corps-ethics-values-leadership-development/definition.

[11] Marines Mil, "Marines," Marines Mil, https://www.marines.mil/Portals/1/Publications.

When explaining leadership, one of the key aspects of Marine Corps Leadership Theory is its Leadership Traits (JJ DID TIE BUCKLE). These traits are foundational to Marine leaders and serve as a tool for guiding their decisions, actions, and behaviors. They are:

1. Justice (Defined by USMC) is giving reward and punishment according to the merits of the case in question. The ability to administer a system of rewards and punishments impartially and consistently. Therefore, a leader must demonstrate fairness and impartiality with his Marines in order to maintain their trust and respect.

2. Judgement is the ability to weigh fact and possible courses of action in order to make sound decisions. Sound judgment allows a leader to make appropriate decisions in the guidance, training, and employment of his Marines.

3. Dependability is the certainty of proper performance of duty. A leader who is dependable gives his Marines confidence in his abilities to make the right decisions.

4. Initiative is taking action in the absence of orders. Marines must understand their Commander's intent and use it to make appropriate decisions in the absence of direct guidance or supervision.

5. Decisiveness; a leader must be able to make decisions promptly and to announce them in a clear and forceful manner. It is often better that a decision be made promptly than potentially better one be made at e the expense of more time. A leader who is confident in his decisions instills confidence in his Marines.

6. Tact as understood by the USMC is the ability to deal with others in a manner that will maintain good relations and avoid offense. It is the ability to say and do the right thing at the right time. Consistently treating peers, seniors and subordinate with respect and courtesy is a sign of maturity and is conducive to mission accomplishment.

7. Integrity is uprightness of character and soundness of moral principles. It is the quality of truthfulness and honesty. For a Marine it means, doing the right thing even when no one is looking!

8. Enthusiasm is the display of sincere interest and exuberance in the performance of duty. It is displaying interest in a task and showing optimism that it can be successfully completed greatly enhances the likelihood that the task will be successfully completed.

9. Bearing One must create a favorable impression in carriage, appearance, and personal conduct at all times. Bearing allows the Marine the ability to conduct himself as a leader and a professional that others will respect.

10. Unselfishness is avoidance of providing for one's own comfort and personal advancement at the experience of others. The quality of looking out for the needs of your subordinates before your own is the essence of leadership.

11. Courage is the moral, mental, and physical strength to do what is right to adhere to a higher standard of personal conduct and to make tough decisions under stress and pressure. Marine leaders must know and stand for what is right, even in the face of popular disfavor. Additionally, Marine leaders are expected to demonstrate physical courage in training and on the battlefield.

12. Knowledge is the understanding of science or an art. The range of one's information including professional knowledge and understanding of your Marines. Knowledge gives a leader the credibility with his Marines and enhances his ability to make appropriate decisions.

13. Loyalty explains how leaders express their loyalty to his subordinates by supporting the needs and ensuring their welfare in a number of ways. Likewise, subordinates express loyalty by positively and efficiently carrying out the leader's orders. The quality of faithfulness to country, the Corps, the unit, to one's seniors, subordinates and peers.

14. Endurance is having the mental and physical stamina measured by the ability to withstand pain, fatigue, stress, and hardship. Marine leaders must be able to hold up to extraordinary feat of physical and mental endurance if mission accomplishment so requires.[12]

Even though the USMC has its own definition within the context of the corps, each one of these traits finds a biblical counterpart:

1. Judgment: "My son, do not lose sight of these— keep sound wisdom and discretion" (Prov. 3:21).

2. Justice: "He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Mic. 6:8).

[12] The United States Marine Corps, "Principles of Marine Corps Leadership," U.S. Marine Corps, https://www.tecom.marines.mil/Portals/120/Docs/Student%20Materials/CREST%20Manual/RP0103.pdf.

3. Dependability: “Moreover, it is required of stewards that they be found faithful” (1 Cor. 4:2).
4. Tact: “Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person” (Col. 4:6).
5. Integrity: “The integrity of the upright guides them, but the crookedness of the treacherous destroys them” (Pro. 11:3).
6. Enthusiasm: “Do not be slothful in zeal, be fervent in spirit, serve the Lord” (Rom. 12:11).
7. Bearing: “Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel” (Phil. 1:27).
8. Unselfishness: “Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others” (Phil. 2:3-4).
9. Courage: “Have I not commanded you? Be strong and courageous. Do not be frightened, and do not be dismayed, for the LORD your God is with you wherever you go” (Jos. 1:9).
10. Knowledge: “The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction” (Prov. 1:7).
11. Loyalty: “But Ruth said, “Do not urge me to leave you or to return from following you. For where you go, I will go, and where you lodge I will lodge. Your people shall be my people, and your God my God. Where you die, I will die, and there

will I be buried. May the LORD do so to me and more also if anything but death parts me from you" (Rth.1:16-17).

12. Endurance: "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God" (Heb. 12:1-2).

These traits collectively exemplify the importance of character-driven leadership, which is vital in both military and ministry settings. Having standards is essential when selecting leaders, as they provide the selector with established guidelines to follow in the leadership selection process. Similar to the USMC, Moses was given a set of standards or traits to consider during his selection process. Moses was instructed to seek out men who were able, feared God, trustworthy, and hated bribes (Ex. 18:21). Therefore, it is important that TLOTP set standards when selecting its future leaders. It is also equally important that TLOTP follow a biblical model when selecting its leaders.

The USMC not only has a set of leadership traits, but they also have eleven Leadership Principles that its leaders must follow, they are:

1. Know yourself and seek self-improvement
2. Be technically and tactically proficient
3. Seek responsibility and take responsibility for your action
4. Make sound and timely decisions
5. Set the example

6. Know your Marines and look out for their welfare
7. Keep you Marines informed
8. Develop a sense of responsibility among your subordinates
9. Ensure the task is understood, supervised, and accomplished
10. Train your Marines as a team
11. Make sound and timely decisions[13]

Campbellsville University outlines similar principles in a recent article titled, "What Is Christian Leadership? Eight Principles," The article lists these principles: love, modesty, self-development, motivation, correction, integrity, and followers of God's will.[14] These leadership traits and principles are not only necessary, but they must also take priority in the selection process and the training of future leaders. Like the USMC, these principles must become ingrained in the DNA of the TLOTP, from the lowest to the highest ranks within its community. The Apostle Paul had comparable views regarding the selection of leaders. He instructs Timothy and Titus that those considered for the office of elder, overseer, bishop, or pastor must adhere to certain standards. Elders must be above reproach; faultless; beyond criticism, the husband of one wife, sober-minded; temperate, self-controlled; of a sound mind; respectable; well arranged, seemly, modest, hospitable; generous to guest, able to teach, not a drunkard; not addicted to, not violent, gentle not quarrelsome, and not a lover of money (1 Tm. 3, Ti. 1).

The Bible, the USMC, and Campbellsville University all imply that those viewed as potential leaders must possess certain qualities. I do not believe an individual needs to

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[13] "Marine Corps Manuel Chapters 1-3," 1-21.

[14] Campbellsville University, "Christian Leadership Principles," Campbellsville University, https://online.campbellsville.edu/ministry/christian-leadership-principles/.

have perfected these qualities; perfection will come with experience and maturity. However, there should be some semblance of these qualities for those chosen for leadership roles.

USMC leadership principles emphasize personal example, competence, and responsibility.[15] Similarly, Christian leadership models, such as those from Campbell University, emphasize servant leadership, biblical integrity, and pastoral care.[16] Paul's standards for church elders, outlined to Timothy and Titus, resemble military leadership principles, particularly in the areas of discipline, faithfulness, and the ability to teach and guide others.[17]

Leadership development is both a science and a spiritual practice that requires intentional cultivation, training, and refinement. The biblical and military models studied in this chapter highlight the need for structured leadership development in the church, specifically, The Lighthouse on the Pike. The USMC has demonstrated its effectiveness by successfully implementing a leadership philosophy focused on character, competence, and commitment. When placed side by side, the USMC's principles closely align with biblical teachings on leadership. By integrating USMC leadership development theories into church leadership models, TLOTP can foster resilient, competent, godly leaders.

One of the central ideas presented in this chapter is that both the Bible and the USMC leadership models emphasize character. The Marine Corps' "Fourteen Leadership Traits" stresses the importance of qualities like integrity, dependability, and endurance,

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[15] Charles Barrett, *Marine Corps Leadership* (Washington DC: USMC Press, 2019), 67.

[16] Oswald J. Sanders, *Spriitual Leadership: Principles of Excellence for Every Beliver* (Chicago, IL: Moody, 1994), 90.

[17] John MacArthur, *The Book on Leadership* (Nashville, TN: Thomas Nelson, 2004), 154.

which parallel the Bible. The Apostle Paul's teachings in his epistles to Timothy and Titus are quite similar, as he outlines the qualifications of church leaders. Paul highlights attributes such as "being above reproach, self-controlled, and able to teach."[18] These qualities align with the USMC's insistence that leaders must lead by example.

General Clifton B. Cates stated, "Leadership is intangible, hard to measure, and difficult to define. Its quality seems to stem from many factors, but certainly, it must include a measure of inherent ability to control and direct, self-confidence based on expert knowledge, initiative, loyalty, pride, and a sense of responsibility."[19] This type of thinking underscores the reality that leadership cannot merely be based on skill or intelligence; rather, it must be built on the shoulders of strong moral character, a principle that remains steady in both military and biblical frameworks.

A major weakness at TLOTP is its lack of a structured approach to leadership development. Some churches may use an organic or informal process, which often results in partial and inconsistent leadership. The USMC, in contrast, offers an intentional intensive training program that guarantees every leader is prepared to take on the responsibilities of command.[20] TLOTP must adopt a similar structured approach to selecting and training its leaders.

Leadership development is a foundation of military effectiveness. Continuously developing leaders ensures that military personnel of all ranks are equipped to make critical, possibly life-and-death, decisions. While the USMC is known for its rigorous

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[18] Alexander Strauch, *Biblical Eldership: An Urgent Call To Restore Biblical Church Leadership* (Littleton, CO: Lewis and Roth, 1995), 92.

[19] Clifton B. Cates, *Marine Corps Gazzette* 10, no. 29 (1945): 24.

[20] Barrett, *Marine Corps Leadership*, 134.

training, other U.S. military branches, such as the Army, Navy, and Air Force, have comparable development theories.

The Army as well places a strong emphasis on leadership development, through education, training, and practical experience. The Army's leadership development theory is outlined in Field Manual (FM) 6-22, "which provides methods to develop leaders, build teams, and promotes self-improvement. Leadership development is a continuous and progressive process, spanning a leader's entire career."[21] One key component of the Army's development theory is the Basic Leader Course (BLC), the course is an intensive program created to equip junior enlisted soldiers with fundamental leadership skills. The Army states that "BLC is an intensive course and the first of leadership training in which soldiers learn fundamental skills needed to lead small teams."[22] Likewise, the Army has a Leadership Excellence and Acquisition Development (LEAD) Program. The Army states that the program offers expanding training opportunities, aiming to develop future leaders through a combination of education, training, and experiential learning.[23]

The U.S. Navy has established a leadership program that focuses on cultivating effective leaders within its ranks. According to the Navy, the Enlisted Leader Development (ELD) Program emphasizes ethics, decision-making, character development, and self-awareness. The Navy's website describes ELD as encompassing "all aspects of enlisted leadership skills training, character development, self-awareness,

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[21] Department of the Army, *Army Leadership and the Profession (FM 6-22)* (Washington, DC: Department of the Army, 2015), 1-1.

[22] U.S. Army, "Leadership Excellence and Acquisition Development (LEAD)," Go Army, https://www.goarmy.com/careers-and-jobs/job-training/leadership-schools.

[23] U.S. Army, "Leadership Excellence and Acquisition Development (LEAD)," Go Army, https://www.goarmy.com/careers-and-jobs/job-training/leadership-schools.

and ethics."[24] The program includes courses such as Foundational Leader Development and Intermediate Leader Development. These courses are closely linked to the Navy's Core Values and challenge sailors to align their personal values with those of the Navy.[25] Additionally, the Navy Senior Leader Seminar (NSLS) offers participants the opportunity to discuss issues with Navy leadership. The seminar includes a mix of senior executives from the Navy and the private sector.

The U.S. Air Force (USAF) emphasizes the importance of leadership development through training and education. The Air Force Leadership Development Model (AFLDM) stresses the significance of character, competence, and mission success. The USAF states, "Effective Leadership is developed through a deliberate process that integrates training, education, and experience."[26] The USAF leadership framework is built on three tiers of development:

1. Tactical Level Leadership for (Junior Enlisted Personnel)
2. Operational Level Leadership (Mid-Level Officers and Senior Commissioned Officers)
3. Strategic Level Leadership (Executive Level Leadership)[27]

Lastly, the United States Coast Guard (USCG) adheres to a leadership development model rooted in three core tenets: Character, Competence, and

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[24] Navel Education and Training Command, "Navy Enlisted Leader Development: Home," NETC, https://www.netc.navy.mil/ELD.

[25] Navel Education and Training Command, "Navy Enlisted Leader Development: Home," NETC, https://www.netc.navy.mil/ELD.

[26] U.S. Air Force, *Air Force Leadership Development Model* (Washington DC: US Air Force, 2021), 2-16.

[27] U.S. Air Force, *Air Force Leadership Development Model*, 2-16.

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Commitment. These tenets instruct leadership at all levels throughout the USCG, thus ensuring that all service members are equipped with the necessary skills to lead effectively in any situation. The USCG's framework is outlined in the Leadership Development Framework (LDF), which provides a detailed roadmap for developing leaders from enlisted members to senior officers.[28]

The USCG's leadership philosophy is somewhat unique compared to other service branches because it combines elements of military, law enforcement, and maritime operations. This integration places a heavy demand on its leaders, requiring them to be knowledgeable across a range of missions, from defending our borders to search and rescue, environmental protection, and law enforcement. The USCG emphasizes strong leadership at every level, focusing on personal and professional development, which is structured through training and mentorship.

The center of the Guard's leadership development theory is the twenty-eight Leadership Competencies. They serve as gauges for assessing and nurturing leaders. These competencies are grouped into four main areas:

1. Leading Self – focuses on foundational leadership attributes, such as personal conduct, self-awareness, accountability, and health and well-being. Leaders are required to demonstrate strong ethical behavior and maintain high standards of personal integrity. Coast Guard Ethos reinforces the importance of discipline and resilience, ensuring that personnel are prepared to face the physical and mental challenges of service.

2. Leading Others – focuses on interpersonal skills such as mentoring, team-building, conflict resolution, and diversity. The USCG places a high value on influence, inspire, and develop subordinates, making sure that leaders not only accomplish the mission bur also invest in the growth of their teams. The Cost Guard Mentorship Program (CGMP) plays a critical role. The CGMP pairs junior personnel with experience leaders in order facilitate professional and personnel development.

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[28] United States Coast Guard, *Leadership Development Framework* (Washington, DC: U.S. Department of Homeland Security, 2019), 3.

3. Leading Performance and Change – focuses on the ability to solve problems, cast vision, and drive innovation. The USCG operates in an ever-evolving climate that requires leaders to anticipate challenges, and develop creative solutions. The USGC Innovation Program encourages service members to propose and develop new technologies, operational strategies, and best practices to enhance mission effectiveness.

4. Leading the Coast Guard – Senior Leaders are required to navigate strategic challenges, policy- making, and organizational governance. This competency includes a deep understanding of Coast Guard operations, national security policies, and collaboration.[29]

The USCG provides numerous opportunities for leadership development through formal education and hands-on experience. The Coast Guard Academy Leadership Development Center (LDC) is tasked with delivering specialized training to officers, senior enlisted personnel, and civilians. The LDC offers essential programs such as Officer Candidate School (OCS), Chief Petty Officer Academy (CPOA), Command and Operations School, and Cost Guard Leadership and Management School (LAMS).[30] The leadership development theories of the U.S. Army, Navy, Air Force, and Coast Guard have several commonalities with the USMC. All branches place emphasis on the importance of character development, ethical decision making, and cultivating leadership skills. The USMC's leadership development theory places a heavy focus on core values and developing leaders who can thrive in high pressure situations.

Mentorship and discipleship are essential tools for leadership development in both scripture and the military. Jesus spent three years mentoring and training his disciples to lead the church. The United States Marine Corps, in particular, follows a similar model;

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[29] United States Coast Guard, *Leadership Development Framework* (Washington, DC: U.S. Department of Homeland Security, 2019), 5-11.

[30] U. S. Coast Guard Academy, "Leadership Development Center," U.S. Coast Guard, https://www.forcecom.uscg.mil/Our-Organization/FORCECOM-UNITS/LDC/.

senior officers and senior enlisted men and women train and mentor the next generation of leaders. They adhere to the principle, “train as you fight," ensuring that Marine leaders are knowledgeable and prepared for the challenges they will face in warfare, as outlined in Ephesians 6:10-13. This approach secures theologically sound and practically equipped leaders to handle the complexities of ministry.

Additionally, embracing the “Rule of Three” concept from the USMC can offer an effective structure for church leadership. It draws attention to delegation from leadership at many levels and mirrors Jethro’s advice to Moses (Ex. 18). This approach guarantees that leadership is not centered around one person, therefore spreading the responsibility of ministry throughout the congregation.

Some aspects of leadership can be taught; however, leadership is a divine calling, especially in regards to the church. Furthermore, it is the church’s responsibility to do its part in developing leaders (in context to this project; it is the senior pastor of TLOTP responsibility). Therefore, recognizing that the USMC places a serious emphasis on character, discipline, and training, its leadership development theory, combined with biblical foundations, can form a powerful framework that the TLOTP can adopt to maintain godly leadership. King Solomon wrote, “Iron sharpens iron, and one man sharpens another” (Prov. 27:17). Likewise, leadership at TLOTP must take this approach; sharpening one another in mentorship, training, and accountability.

Inclusion of the USMC leadership development theory into the TLOTP does not endorse replacing spiritual authority with secular hierarchical command structures. No, it is simply the practice of embracing discipline, character formation, and intentionality. It is a synthesis of proven methodologies and biblical leadership principles. In no way is it

the intention to supplant the role of the Holy Spirit in the development of leaders; instead, this chapter complements spiritual formation by instilling integrity, intentionality, and discipline. These virtues are the hallmarks of biblical eldership and the USMC. The USMC's reputation has qualified them to be called the G.O.A.T (Greatest of All Time) in leadership training. J. Oswald Sanders once stated, "True greatness, true leadership, is found in giving yourself in service to others, not in coaxing or inducing others to serve you."[31] Therefore, TLOTP must rise to the challenge and cultivate a generation of men who are trained, tested, and ready to lead. The challenge can be met by integrating biblical, historical, and theological foundations with military leadership models. If the senior pastor of TLOTP practices the USMC Leadership Development Theory as a framework, he will posture the church to train future leaders who are not only theologically grounded but practically prepared. I believe this approach will ensure that leadership is not left up to chance or charisma but intentional cultivation through training and mentoring. Historical church leaders such as Bishop Payne, mentioned in a previous chapter, demonstrated that discipline, education, and a life of godliness can shape men to lead and transform generations. Likewise, TLOTP must be committed to disciplining godly men who are equipped to lead with humility and strength.

Therefore, living in a cultural time that is becoming increasingly resistant to biblical masculinity and spiritual authority, I believe that integrating military leadership methodologies offers clarity and structure. USMC Leadership Development provides a roadmap for churches to train, assess, and deploy men into leadership roles without

[31] Sanders, *Spiritual Leadership,* 107.

compromising biblical integrity.[32] Leadership development within TLOTP must be deliberate and biblically sound. TLOTP has the opportunity to lead this effort by drawing from biblical wisdom and military effectiveness. Such synergy is both possible and necessary to surpass the challenges of a post-Christian culture.

[32] John Adair, *How to Grow Leaders: The Seven Key Principles of Effective Leadership Development* (London, UK: Kogan Page, 2005), 58.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

The Doctor of Ministry (DMin.) program has been a rich experience that has shaped my theology of ministerial practice. Each chapter in this project has served as a building block for my final project: “A Few Good Men: Identifying and Training Men to Serve in Leadership Roles.” This project is a compilation of biblical study, historical reflection, theological exploration, and interdisciplinary theory cultivated throughout this program. This project has given me the confidence to address a critical need within my ministry context.

The problem this project addresses is that TLOTP lacks a leadership development model for training men to serve in leadership roles. This absent framework has stunted the church’s ability to cultivate future leaders who can share in the church's responsibilities. I hypothesize that if a group of men is selected to participate in a six-week training seminar, then they will be equipped to serve in leadership roles. This hypothesis finds its roots in Exodus 18:21-22, where Moses, following the advice of his father-in-law Jethro, is instructed to select able men who fear God and are trustworthy to assist in governing the people. This passage constructs the foundational principle for leadership development and delegation: effective ministry requires equipping others to share in the work.

Through this research, I have come to understand that leadership is not only a position, but also a divine calling rooted in scripture. Exodus 18:21-22 became the cornerstone of my project simply because it demonstrates God's wisdom, his concern for leaders, and for those who follow. Though Moses' leadership was good-intended, it was flawed in structure.

The historical foundations section of this research deepened my understanding of leadership development by examining how African American leaders of the past led. Like Moses, who was tasked with leading a once enslaved people to liberation. I found similarities between Bishop Daniel A. Payne and his role in the African Methodist Episcopal (A.M.E.). Church during Reconstruction. Payne's commitment to education and training ministers while facing racial oppression highlighted the transformative power of equipping others so they, too, could lead others.

Stated by Maya Angelou, "You can't know where you're going until you know where you've been."[1] Payne's example of educating and leading others despite societal barriers mirrors the need within the modern church, specifically TLOTP, to be intentional about preparing future leaders. Likewise, this portion of my research highlighted the importance of perseverance, structure, and educational investment in leadership formation. Like Payne's training of pastors to strengthen the A.M.E. Church, TLOTP must prepare men who will lead with biblical integrity and conviction.

The theological foundations section helped me understand that leadership is a theological responsibility. This chapter focuses on biblical and practical theology and explains the necessity of male leadership in the church. This section will likewise help

[1] Maya Angelou, *Wouldn't. Take Nothing for my Journey Now* (New York, NY: Random House, 1993), 2.

shape the understanding of leadership succession. Ray Ortlund writes, "In the partnership of two spiritually equal human beings, man and woman, the man bears the primary responsibility to lead the partnership in a God-glorifying direction."[2] Ortlund's perspective aligns with the biblical pattern of succession, as seen in Moses to Joshua and Paul to Timothy. This idea shows that leadership is not a privilege but a responsibility. Lastly, Ortund's explanation clarifies that leadership is not about superiority but servanthood. This theological study led me to recognize that leadership training must be relational, formative, and consistent.

Lastly, the interdisciplinary chapter allowed me to see theological insights in tandem with non-religious organizational leadership structures. The USMC Leadership Development Theory places high value on character formation, mentorship, and accountability. The USMC develops leaders through intentional training and shared responsibility concepts that parallel Exodus chapter eighteen.

Integrating a military framework into my context does not require me to adopt a rigid command structure. Instead, it causes the ministry to have a centralized focus on discipline, structure, and teamwork-all principles that are found in scripture. Proverbs 27:17 declares, "Iron sharpens iron and one man sharpens another." This text was perfect for this foundational seminar and was a guide for the implementation phase at TLOTP. The men were challenged to grow together as a team and not through individual pursuits. The USMC Leadership Development Theory and Biblical principles working in tandem created a holistic model that addressed the practical and spiritual needs of leadership

[2] Ray Ortlund, *Recovering Biblical Manhood and Womanhood,* ed. John Piper and Wayne Grudem (Wheaton, IL: Crossway, 1992), 95.

development at TLOTP. This post-project analysis intends to examine the outcomes of a six-week training designed to train selected men within TLOTP to become leaders.

Methodology

The purpose of this section is to describe the methodology used to evaluate the efficacy of a six-week training seminar for the men of TLOTP. The intention of this project was to equip the men of TLOTP to serve in leadership roles through biblically and theologically based instruction and spiritual formation. This project was designed to create a practical framework for leadership development that is rooted in scripture and informed by relevant scholarship.

A qualitative research methodology was used to evaluate participants' knowledge and attitudes regarding biblical leadership. Participants were given pre- and post-open-ended questionnaires, journaling assignments, and participated in focus group discussions, allowing me to evaluate their growth better (if any) and/or transformation over a six-week curriculum. The pre-seminar questionnaire allowed me to assess their understanding of biblical/theological leadership and their confidence in their own leadership ability. Likewise, at the conclusion of the six-week seminar, participants completed a post-questionnaire to measure growth (if any) in knowledge and confidence in their own leadership abilities. Lastly, the participants were given weekly journal questions to gather data on their biblical worldview, personal growth, and areas that may need further development.

Participants were selected from among the members of TLOTP. Ten men of various ages agreed to participate voluntarily, thus representing multiple generations and

the different levels of ministry experience. Recruitment occurred through invitation only, and the participants were made aware that their participation was completely voluntary and that they may choose not to participate at any time, thus allowing the men to engage genuinely rather than out of feelings of obligation. The implementation took the form of a six-week seminar designed to integrate biblical/theological truth with historical understanding and interdisciplinary practice.

Each session was conducted at TLOTP following Sunday's service. A light lunch was provided, and after a short time of fellowship, the seminars began. The seminar training took place in "the large classroom." The "large classroom" is somewhat of an inside joke amongst the members of TLOTP. This room is large with a large whiteboard, and it is where our Bible studies and other trainings take place. The room is set up with tables and chairs in a semicircle around a whiteboard. The participants have been in this room countless times, and thus, they felt relaxed. I intentionally selected this room because I thought it would provide a familiar environment for the participants, thereby allowing them to be themselves and not clam up because they were part of the Doctor of Ministry project.

The seminars lasted approximately ninety minutes and began with a journal entry discussion (centered around an assigned question from the previous week), a teaching component of the four foundations covered in this project, and were followed by a group discussion. The sessions were scheduled as follows:

Week One – June 29, 2025: Welcome/Project Introduction

Week Two – July 6, 2025: Biblical Foundations

Week Three – July 13, 2025: Historical Foundations

Week Four – July 20, 2025: Theological Foundations

Week Five – July 27, 2025: Interdisciplinary Foundations

Week Six – August 3, 2025: Recap/Next Steps/Close Out

The curriculum covered the four foundational research papers conducted in this project, allowing the participants to observe a biblical, historical, theological, and interdisciplinary view on the need to select, train, and deploy leaders within the context of TLOTP. The intent was to primarily empower participants with a biblical and theological understanding of the need for male leadership. Secondarily, but still important, point them to a historical figure who links them to their heritage and to the history of Black Christian men who also had a passion to train others for church leadership, in the person of Bishop Daniel Payne. Lastly, to make them aware of other fields of study that intersect and inform outside of the Bible and theology, while yet agreeing with our core beliefs. Thus, collectively creating an academic basis for practical ministry at TLOTP.

This seminar provided a holistic approach to transformation through teaching and reflection. The training seminars established a biblical foundation for leadership, a theological pathway to carry it out, a historical snapshot of past leaders, and a resource for relatable secular resources that align with Christian core beliefs. The group sessions provided participants with the opportunity to engage with scripture in a small community, alongside individual reflection through journaling.

As stated earlier, participation was entirely voluntary, and confidentiality was maintained to comply with the Institutional Review Board (IRB) requirements. Upon invitation, prior to consent, all participants were made aware of the purpose of this

project, the procedures, and what was expected of them during the course of this study. The names of all participants were anonymized for their protection, and, because this is a ministry-based project, pastoral responsibility was exercised to create a spiritually nurturing environment.

Lastly, this chapter details the methodology used for this project. The data collected provides measurable and reflective means of evaluating growth. Rooted in scripture and informed by relevant scholarship, this methodology sought to promote transformation among the men at TLOTP to become leaders and to assist the pastor with ministry responsibilities with humility, integrity, and conviction.

The design of this project materialized from a biblical conviction and a practical ministry need at TLOTP. The six-week leadership seminar patterns itself after the biblical instruction in Exodus 21-22. In the Exodus account, Moses established able leaders through intentional selection and delegation. His method set the standard for pastoral responsibility of equipping faithful men to serve the congregation. Choosing the seminar format awarded the flexibility for instruction, dialogue, and application. This allowed the participants the opportunity to be informed and transformed through scripture and community.

Implementation

The purpose of this chapter is to present a comprehensive record of the implementation phase of the project: A Few Good Men: Identifying and Training Men for Leadership Roles. This project was designed to present a practical approach for identifying and developing male leadership with TLOTP. Historically, the TLOTP lacked

a formal process for leadership selection and development. Therefore, this implementation is a possible solution to this problem. I desire that this implementation will help the men gain confidence and equip them with biblical and practical knowledge that will prepare them for leadership roles in the church.

As a pastor, I immediately observed a need for additional leaders at TLOTP, where this project was implemented. In the 134-year history of this church, there had been no previous process for leadership selection or training. Prior to my pastorate, this process had resulted in ad hoc appointments rather than intentional development. Before implementation, some preparation was necessary: pre- and post-questionnaires, session materials, curriculum development, and journal prompts to encourage participants' reflection and self-assessment.

The participants in this project were ten male members of TLOTP. Their ages ranged from twenty-nine to sixty-five, forming a cross-generational group with diverse viewpoints. All participants hold at least a high school diploma, while three have a bachelor's degree, and one recently obtained his master's degree. No one in the group has a postgraduate degree. All ten are currently employed, and two are retired military vets. This diverse group fostered good interaction among the men, creating a robust learning and training environment. All participants are active members and serve in multiple ministry roles. They were all made aware that participation required weekly attendance, engagement, journal reflections, and group discussions.

The criteria for choosing these men were founded in the biblical foundations for this project. In the Exodus narrative, Jetro tells Moses to select men who are able, who

fear God, and who are trustworthy. These men possess all these qualities; therefore, they are good candidates for this project and future leaders of TLOTP.

The affective change I hope to measure in participants' hearing God's voice is a new attitude towards serving in leadership roles, as noted in their journals or pre- and post-questionnaires. I hope cognitively, participants will gain a clearer understanding of biblical, historical, and theological principles of leadership development. This growth in knowledge was measured through their journals or pre- and post-questionnaire assessments evaluating their grasp of leadership development principles.

At the start of this project, each participant was given consent forms to sign, a journal, and a pre-questionnaire. The pre-questionnaire is designed to gather preliminary information, allowing me to evaluate the participants' views and experiences regarding leadership. All material was labeled with military ranks, i.e., E-1 and E-9, and these are how the participants are identified. At the conclusion of the project, all materials were collected by my context associate.

The implementation adhered to the candidacy proposal; however, due to scheduling conflicts, there were two deviations. I had to start the implementation two weeks after the original proposed date. Therefore, we began June 29, 20025 instead of June 15, 2025. Likewise, the last session was held via Zoom to achieve maximum attendance. There were no other changes made. The training seminars were conducted after church and lasted approximately 105 minutes.

Week One – Sunday, June 29, 2025: Project Overview

This session began by first collecting the consent forms. The session continued by informing the participants what would take place over the coming six weeks and what would be expected of them. The participants were informed that this project aims to address TLOTP's need for capable leaders by training men to lead with biblical fidelity and servant-heartedness. Through a combination of structured curriculum, reflective evaluation, and mentorship, this project seeks to glorify Christ by training leaders who serve TLOTP and the body of Christ as a whole with excellence. The participants were given a pre-questionnaire, and the session concluded with a journal question to be discussed in week two.

Week Two – Sunday, July 6, 2025: "Biblical Foundations"

Each session began with discussing a journal question that was assigned the previous week. This seminar's focus was: Building a leadership development model based on Exodus chapter eighteen. The biblical text provides a framework for selecting and training male leaders in the local church. The seminar will center on the narrative of Exodus chapter eighteen, Moses's need for assistance, and Jethro's guidance. The discussion focused on Jethro's counsel to Moses and the importance of having a mentor. This provided insight into the possibility of maintaining a sustainable leadership model and the need for delegation and mentorship to prevent burnout. Lastly, this passage is foundational to the Doctor of Ministry project because it highlights the need for leaders to receive assistance in leading. It presents a biblical model for leaders to select other leaders. I wanted the men to be aware that oftentimes those whom God has called to lead

find themselves in situations where they feel the need to manage everything on their own. However, that is not the model that God originally intended. The need for "help" and the means to find it are recurring themes throughout the biblical narrative. The session concluded with a journal question to be discussed in week three.

Week Three – Sunday, July 13, 2025: "Historical Foundations Seminar"

This seminar's focus was on Bishop Daniel A. Payne, the A.M.E. Church, and Black Education During Reconstruction. This session began with a group discussion on the journal question from the previous week. This session explored the life, leadership, and legacy of Payne, particularly within the African Methodist Episcopal Church and the broader struggle for Black education and empowerment. The main takeaway is an idea that Payne thought to be true: knowledge is power. Payne's life reminds leaders: God's plan continues. The call to educate, to train, and to resist injustice must be answered in every generation—including ours. I told his story because it invites the modern church to reclaim its role as both advocate and educator. I wanted to challenge the men to become Christian leaders and work to create spaces where education, theology, justice, and empowerment meet. I believe this historical study relates to and informs the doctoral project because it shows the need to educate and mentor others, and it inspires those on the receiving end to do the same. The session concluded with a journal question to be discussed in week four.

Week Four – Sunday, July 20, 2025: Theological Foundations Seminar

The purpose of this seminar was to establish a strong theological foundation rooted in Scripture and apply it through intentional development practices. I discussed two theologies: biblical and practical theology. Biblical theology is the study of God's plan of redemption as progressively revealed from Genesis to Revelation. Practical theology means taking a critical reflection on the actions of the church in light of the gospel." Practical theology asks: How do we live out what we believe? It connects doctrine with daily practice, especially in how we train leaders for ministry. One important idea that must not be forgotten is that church leadership must be spiritual before it is organizational. One of the main takeaways from this session was that leadership cannot remain solely functional; it must be formative. I emphasized that those selected to lead must be trained and evaluated on their willingness to serve, family life, and personal holiness, not just their gifting. This session concluded with a journal question to be discussed in week five.

Week Five – Sunday, July 27, 2025: Interdisciplinary Seminar

In this seminar, I discussed "Marine Corps Leadership Development Theory." The USMC develops outstanding leaders through a philosophy rooted in discipline, character, and modeling excellence. General John A. Lejeune defined leadership as the sum of intellect, moral character, and inspiration—this way of thinking is deeply aligned with Christian leadership. The biblical and military models discussed in this seminar highlighted the need for structured leadership development in the church, specifically, TLOTP. When placed side by side, the USMC's principles closely align with biblical

teachings on leadership. For years, the USMC has proven itself by successfully implementing a leadership philosophy focused on character, competence, and commitment. By implementing USMC leadership development theories into church leadership models, TLOTP can produce resilient, competent, godly leaders. This session concluded with a journal question to be discussed in week six.

Week Six – Sunday, August 3, 2025: Reflection and Assessment

The concluding seminar's focus was self-reflection, self-assessment, and evaluation of growth. The participants completed their final journal entry and the post-questionnaire, reflecting on their growth. This last seminar was conducted via Zoom due to scheduling conflicts.

The implementation relied on multiple steps to facilitate learning and assessment, including pre- and post-questionnaires designed to measure growth in biblical understanding, leadership confidence, and preparedness for ministry roles.

Pre- Post-Questionnaire

On a scale of 1-10, how confident do you feel in your ability to lead in a ministry setting? (1=Not Confident, 10= Fully Confident)

Define (in your own words) biblical leadership.

What do you feel qualifies you to be a leader in the church (The Lighthouse on the Pike)?

How confident are you in your ability to teach biblical principles to others?

How comfortable are you in leading a Bible Study?

How comfortable are you in leading a ministry team? (1=Not Comfortable, 2=Comfortable)

Do you feel equipped to mentor or lead?

How prepared do you feel to lead a bible study or small group?

Have you ever mentored or discipled someone? If so, please explain.

Are you willing to commit time to attend ongoing training and mentorship? Yes or No

Do you have any fears about taking a leadership role? If so, what are they?

Do you see yourself serving the church in leadership? If so, doing what?

Journal Prompts were used to encourage personal reflection and application of seminar content.

Journal Prompt Questions

1. How do you define leadership, and who/what has influenced your understanding of it?
2. What are the most important traits of an effective Christian leader? Why?
3. Bishop Daniel A. Payne believed that education was both a divine calling and a means of liberation. Reflecting on his life, leadership, and sacrifices, how does Payne's model of spiritually grounded, intellectually rigorous leadership challenge or affirm your current understanding of ministry and leadership development in the church today?
4. In what ways does Payne's story inspire or convict you personally?
5. How does the concept of progressive revelation influence your understanding of male leadership across both the Old and New Testaments?

6. How does the concept of progressive revelation influence your understanding of male leadership across both the Old and New Testaments?
7. Reflect on your own view of authority—both spiritual and organizational. Are there areas where submission is difficult for you? Why?
8. What has God been teaching you recently through Scripture, prayer, or community that is shaping you as a leader?

Group Discussions and Sermon Reflections

1. Group Discussions: Facilitating peer learning and collaborative engagement
   Each week, the group discussion covered the journal prompt from the preceding week.
2. Sermon Reflections: Connecting weekly content to practical ministry application.
   "Moreover, look for able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens. And let them judge the people at all times." Exodus 18:21-22
   "Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty." Acts 6:3
   "Be watchful, stand firm in the faith, act like men, be strong." 1 Corinthians 16:13
   "And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son

of God, to mature manhood, to the measure of the stature of the fullness of Christ." Eph. 4:19

"And he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach and have authority to cast out demons." Mark 3:14

Summary of Learnings

This section summarizes the learning that emerged from the leadership development seminar. The focus was on the participants' growth in knowledge of biblical leadership and the researcher's reflection. The results of the project can be viewed through two points of view: (1) what the participants learned, and (2) what I learned about the participants. This section also evaluates the project's hypothesis along with the results of the data collection and the observable outcomes.

The pre- and post-questionnaires and the weekly journal entries showed some measurable growth in the participants' knowledge of biblical leadership. Prior to the project, over half of the group viewed leadership as a functional responsibility, such as serving in a church capacity or assisting the pastor. However, they did not consider words such as being called, having character, or a biblical qualification. Multiple participants were not initially understanding of Exodus chapter eighteen and its significance in the modern context of the church. However, at the end of the seminars, the post-questionnaire revealed a significant shift. At the end of the 6 weeks, participants seemed to have a more robust understanding of a biblical framework for leadership. Their journal entries, interestingly enough, showed that the participants concluded that

leadership was not just a position but a calling rooted in scripture, discipleship, and service to the ministry. These responses echo Tony Evans' definition of authentic spiritual manhood: "A kingdom man is a man who visibly demonstrates the comprehensive rule of God underneath the Lordship of Jesus Christ in every area of his life."[3]

The seminars helped the men realize that biblical leadership requires leaders with character shaped by scripture. Many in the group conversations acknowledged a need for spiritual maturity and personal commitment, admitting that it's an area that needs work. One participant confessed he felt "bothered" by the seminars (in a good way) because it exposed his illiteracy in not only biblical leadership but the bible as a whole. His transparency was not only beneficial to the group but also to me, as the researcher. For the group, it made others open up about their overall deficiency in scripture. For myself, his honesty revealed another issue; as the researcher and pastor, I discovered that not only do I have a leadership problem, but there is a greater need for biblical literacy amongst the men at TLOTP. Likewise, I wonder if this research, including the women at TLOTP, would yield the same results?

As the facilitator, I gained more clarity on the challenges of leadership development. I discovered that some of the men had a desire to lead; however, they lacked understanding of biblical leadership. Also, this project revealed the dire need for structured teaching, relational accountability, and mentorship. Lastly, I discovered that leadership pipelines must include ongoing assessments; early enthusiasm does not guarantee long-term commitment. One participant who initially showed leadership

[3] Toney Evans, *Kingdom Man* (Carol Stream, IL: Tyndale House, 2012), 143.

potential was often disengaged during the seminars; he was consistently on his phone, appearing to text or read something unrelated. This participant's action is a reminder that leadership development must go beyond cognition. Likewise, not all leadership candidates remain viable, and as the pastor, I must be willing to adjust my expectations.

One significant takeaway for me as a facilitator was the change in attitude amongst the men. Towards the beginning, many of the men showed some reluctance to speak, almost as if they were intimidated. I should have asked more questions about this, as it would have provided more data for the project, but I felt pressed for time. However, I can only imagine that the intimidation (if any) stemmed from the fact that I was their pastor and that they were told their participation was part of my doctoral project. Their hesitance could have been due to discomfort speaking in front of other men. At this point, my thoughts are only speculation; again, I should have asked more questions at the time. However, by the conclusion of the seminars, the men spoke more freely. Also, one participant shared that he did not evaluate his life in light of the foundational biblical texts, Exodus 2:21-22 and 1 Timothy 3:1-7, stating that, when reading those texts, he thought they applied only to pastors or other leaders. He never saw those character traits as a necessity for all believers. I find the participants' transparency encouraging, for it is a sign of spiritual maturity. Being able to share one's deficiencies publicly within a group of peers is a sign of growth, demonstrates the willingness to be taught, and is a terrific candidate for leadership.

Another noteworthy outcome of the focus groups was that all the men recognized the need for accountability within the group. I believe the structured environment provided a space where the men felt safe to be vulnerable and to converse with one

another, while sharing their individual struggles in applying biblical leadership to their everyday lives and to the church. All of the participants began to see biblical leadership as not just about willingness but also about maturity, faithfulness, accountability, and consistency. This is a step in the right direction; biblical leadership cannot exist without those characteristics. This project helped me see the need for intentional discipleship among the men at TLOTP. As mentioned earlier, there would be similarities if the women at TLOTP were part of this research.

Another area of notable growth was participants' understanding of what biblical leadership entails in practice. At the top of the project, some of the men shared that they were uncertain about the roles of elders, deacons, and, to some extent, the pastor. They were not completely ignorant; however, they had never had any formal leadership training (within the church) and were only able to regurgitate what they had seen in other church settings. Especially the role of the deacon. Most considered the deacon only to be one who opened and closed the church. They did not understand that deacons were "ministers," the literal meaning. Initially, they did not see deacons as those who support the pastor with spiritual and physical care for the congregation.

Though the conversation on deacons was slightly off topic, it provided me the opportunity to share with them that "the deacons' ministry is one of practical mercy and administration. It is to take care of the church so that the elders can give their full attention to the ministry of the Word and prayer."[4]

At the conclusion of the training seminars, the post-questionnaire revealed a significant change. The participants showed a stronger understanding of biblical

[4] Dever, *The Deliberate Church*, 114.

leadership, emphasizing spiritual maturity and godly character. Their journal entries showed that leadership is not merely a position in the church, but a Godly calling. Seventy percent of the men expressed a desire to continue leadership training, while 100% felt more confident taking on leadership roles with additional training. Their reflections revealed their biblical understanding of stewardship, service, and sacrifice as well as a new appreciation for the weight of biblical leadership.

The hypothesis guided the project that if a group of men is selected to participate in a six-week training seminar, then they will be equipped to serve in leadership roles. The findings strongly supported this hypothesis, indicating that the men showed a significant growth in their knowledge of biblical leadership. Their language shifted from non-biblical ideas and definitions to biblical ideas and definitions. Most participants articulated a clearer sense of responsibility toward the church, their families, and their communities. The increase in post-questionnaire scores confirms some effectiveness in the instructional model.

Though the hypothesis proved correct, it is not entirely without error; it faced some challenges. The project revealed that not all the participants demonstrated the same level of readiness. The model strengthened the overall group; however, it highlighted that leadership development requires ongoing evaluation. One participant who was originally thought to be ready for leadership did not demonstrate the level of engagement expected, raising concern. I must consider further evaluation, which leads me to conclude that leadership development requires a deeper level of discernment. This consideration does not undo the effectiveness of the project as a whole; however, it does expose something

that I originally missed: leadership readiness must be assessed individually, not as a group, and I have to be open to make adjustments predicated upon recognizable spiritual fruit.

Overall, both participants and I gained a greater insight into biblical leadership. The six-week seminar training proved effective in shaping participants' biblical understanding and spiritual focus. Simultaneously, the project proved the necessity of long-term discipleship, relational mentorship, and continual assessment.

Conclusion

The purpose of this project was to implement and evaluate a biblical leadership development model for training men at TLOTP for leadership roles. Therefore, this conclusion reflects on how well the project worked (or not), what the next steps are (now that it is over), what challenges emerged, what was accomplished, and the path forward for leadership formation at TLOTP. My intent in this chapter is not only to provide a summary but also to reflect on lessons learned and articulate a future vision for the ministry. Thus, this conclusion will be an honest assessment of the project's strengths and weaknesses and its potential to create change within the context of TLOTP.

Overall, the implementation achieved the majority of its intended outcomes, thus being a success. The leadership development model maintained biblical integrity while remaining practically effective. The participants engaged with the instructional content and one another. Throughout the six weeks, there were obvious moments of measurable growth and meaningful reflections.

The project's construction included instructional seminars, pre- and post-questionnaires, and journaling, providing a balanced learning environment. The combination encouraged the men to grow cognitively, spiritually, and relationally. Attendance was steady; it never dropped below 70%, indicating strong buy-in and commitment. Likewise, the men displayed seriousness and eagerness to understand the information presented in the seminars, which I found encouraging. Moreover, the curriculum helped promote biblical and theological clarity amongst the group regarding biblical leadership, qualifications, and the role of lay leadership within the church.

At the beginning of the project, most men lacked a strong theological framework for leadership. However, by the end, they were able to articulate their biblical understanding with confidence. This transformation, if nothing else, was an indication to me that the project was a success. Therefore, I evaluate that the project was successful in delivering spiritually formative content. The men grew in knowledge, and I believe that TLOTP will benefit from their growth in the long run.

Several aspects of the project exceeded my expectations and are significant to the implementation's success. One point worth noting is the overall attendance. I had low expectations that the men would be consistent for the entire six weeks. Consistency has been a major hurdle for TLOTP; surprisingly, it is a hurdle for the women as well. Another highlight worth mentioning is the participants' eagerness to engage with scripture. As stated earlier, the biblical foundation for this project is Exodus 18:21-22, "Moreover, look for able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens…" The foundational scripture, alongside Acts chapter

six, 1 Timothy chapter three, and Titus chapter one was the anchor for meaningful discussion. The men often referenced these scriptures in our discussions.

Other areas that went well were the men's increased self-reflection regarding biblical leadership qualifications. One participant acknowledged his character flaw to the group, demonstrating transparency, humility, and accountability. The seminar succeeded in clarifying what was expected of them regarding their engagement with the congregation and the communities in which they live. This served as a reminder that wherever they go, they represent not only the universal church but also our local congregation. Lastly, this project successfully drew the men into deeper, more meaningful relationships with one another, and all recognized that this would be an intentional, ongoing process.

Although the project was overall positive, some challenges arose. There was one individual (mentioned earlier) who seemed as if his interest declined as the project progressed. However, I do recognize this could have been due to the longest day of the year, since the seminars took place immediately after Sunday service. However, his disengagement did raise questions about his readiness for leadership.

Another major challenge I encountered was time. I felt rushed, and one participant wrote in his journal that I was rushing. If done again, I will not schedule the trainings after Sunday service, and I would also space them out over a more extended period. Lastly, the project's time limited the men's opportunity to practice leadership in real ministry settings. James writes that "we have been doers of the word …" (Jas. 1:22). Likewise, leadership development must be done with supervision; it cannot be theory alone.

Another challenge I faced during implementation was overcoming my fear that most men would not complete the six seminars, which could negatively affect my project. This fear was a byproduct of my distrust of the men. I need to work on this to be efficient at delegation.

Lastly, one participant received deployment orders and would not be available to complete the final week. Likewise, several of the men were made aware of a schedule change, and they, too, would not be able to complete the project in person. To resolve this, the last session was held on Zoom. The Zoom session was not as engaging as the first five weeks; it appeared the men were distracted.

Reflecting on this, several modifications would be made if I were to implement this project again. First, I would extend the timeline for the training. This would allow more time for theological understanding, personal mentoring, and character assessments. The longer duration would be several months instead of weeks. Secondly, I would add a more intentional screening process for those selected for the training. Some of the men were chosen to ensure I had an adequate number of people, not because they displayed leadership qualities, though one of them proved to be a complete surprise. Therefore, a more robust screening process should be included prior to the training. This may include a formal interview, a time for pastoral assessment, and prayer. Such screening would cause the program to invest time and resources into men who are both spiritually ready and motivated.

Thirdly, I would include the women of TLOTP. Even though this project is focused on men, women at TLOTP also serve in leadership roles. Therefore, this project would be beneficial to the larger context rather than a particular people group. Lastly, to

improve the practical component, future versions would include supervised ministry assignments. Participants would rotate through all ministry needs, assist in pastoral care, shadow other church leaders, etc. To provide a larger scope on the functions of the church, instead of a particular area, and to create a balanced model combining theory and practice.

The project had both immediate and long-term effects on the participants and the broader congregation. The men grew in biblical understanding, hopefully that will produce spiritual maturity, and they grew in leadership readiness. Three participants vowed to dedicate more time to personal devotion, and two others admitted they need to take greater accountability for taking a bigger role in leading their families. All ten of the men felt encouraged and had a heightened sense of responsibility toward the church. However, as stated earlier, this new enthusiasm must remain consistent and monitored over time.

The congregation at large benefited as well. Now the church has a more precise and theological understanding of the importance of male leadership. It is not about superiority but responsibility. Also, the presence of a growing group of trained men has already contributed to a healthier church culture. Lastly, and more importantly, this project has helped move TLOTP toward a more sustainable leadership pipeline, which will support long-term stability.

This project has renewed my sense of responsibility in leadership development. It is essential to the health and the future of TLOTP. My vision for this ministry is to expand the discipleship structure of TLOTP, and hopefully, it can become a practical model for others. I envision a multi-tiered leadership development pipeline that includes:

1. Foundational Discipleship
2. Leadership cohorts
3. Formal Training for Ordination
4. Mentoring and accountability groups
5. Partnerships with Seminaries and other churches
6. Opportunities for teaching/preaching about ministry leadership

I desire that the project will produce a new generation of biblically sound, spiritually mature men who will serve at TLOTP, some of whom will go on to plant new churches, mentor other believers, and strengthen families and communities. Completing this project has inspired me as well. Upon completion of this Doctor of Ministry program, I intend to implement this project on a recurring schedule (possibly every other year). Leadership development is not a one-time initiative but an ongoing process.

With God's help, I am considering publication. I strongly feel there is a need for biblically grounded male leadership within my own church context, specifically, and also within the larger context of the black community. I believe this project can be modeled outside my immediate context. Prayerfully, it can be a tool for someone else. If published, whether book, article, etc., the material in this project could add to the universal church's armory, thus providing an additional resource to prepare men and women for service. Though further refinement is needed, I believe the core of this project is strong enough to support others beyond my context.

In summary, this project (for me) was fruitful and formative. It successfully increased participants' knowledge of biblical leadership and strengthened TLOTP's culture. Though challenges emerged, i.e., time, engagement, and practical

implementation, these challenges offered guidance for the future. The impact on the participants, the church, and me underscores the importance of intentional leadership development. With a vision for the future, plans to repeat the implementation and possible publication, this project is an important step forward in equipping and empowering the next generation of biblical leaders.

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